
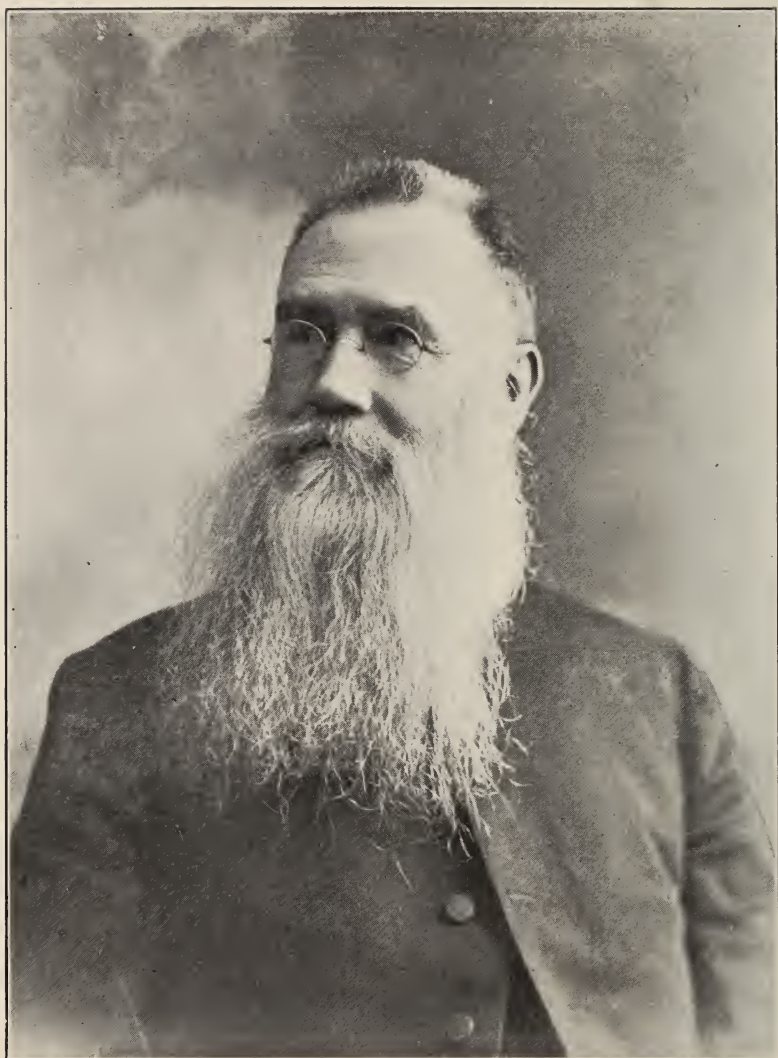


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For nearly fifty years a missionary of the Reformed (Dutch) Church in India

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SIGNS OF THE TIMES

THE TURMOIL IN PERSIA

The promise of reformation and liberty for Persia which was so bright a year ago has become sadly clouded in the past few months. The Shah has retreated from his position in favor of parliamentary government, free speech and liberty, and again demands full powers of absolute dictatorship. On June 23 the Shah's troops had a bloody encounter with the reformers and bombarded the parliament building. Teheran and other centers have been in a state of anarchy, mobs shouting alternately in favor of the Shah and for the parliament and constitution.

Farther north the Kurds are said to be raiding Persian villages, and Tabriz and Urumia are threatened. Even the lives of foreigners are said to be in danger in case hostile forces gain control. The chief societies at work are the American Presbyterian Board of Foreign Missions and the Church Missionary Society of England. It is a time to pray for Persia and for the faithful missionaries and native Christians in the forefront of the battle.

UPRISING OF MOSLEM WOMEN

Now even Mohammedan women in Russia are beginning to demand their "rights." In the Province of Orenborg—famous for shawls—

they have sent to the Duma a memorial, demanding that the Mohammedan representatives take steps to free them from the despotism of their husbands, and give them their share of the privileges granted by the Czar to the people. We quote from this memorial:

Altho our holy religion declares us free, some of the ignorant despots, our husbands, are oppressing us and force us slavishly to submit to their caprices. According to the books of doctrine, women have the right to learn, to travel, to pray in mosques, engage in business, become nurses, etc., and in Arabia and other countries there have been noted women writers and poets. Now our husbands would forbid us even to study our own religion. But we Mohammedan women, Allah be praised! now begin to get education and to understand our holy Chariat (book of doctrine) which did not deprive women of any right.

Mohammedan deputies, you are required to demand all rights for Mohammedan women. You must carry through legislation defending us against the arbitrariness of these despot husbands, against oppression and torture. We, mothers of the people, have in our hands the education and progress of the people, and if our status be not changed, the day will come when the men, too, will become slaves, and then the whole Mohammedan world will perish.

The spirit of liberty is abroad in the earth; and even the women who have been most excluded from not only participation in public affairs, but knowledge of matters outside the

harem and the seraglio are beginning to assert their claim to mental and moral, personal and domestic, emancipation.

THE KORAN AGAINST THE BIBLE

A lion needs not to be defended against a dog if both are free to fight in the open. The Bible needs no defense against the Koran and other sacred books of the East, provided that they are impartially examined. Not long ago in Lagos, West Africa, the novel method was tried of translating the Koran as well as the Bible into the Yoruba language of the people in order that they may examine and compare them. The Mohammedans strongly objected to this profanation of their sacred book, but the natives have taken to reading the two books, with the result that Islam is losing ground and the Christian religion is acknowledged to be superior.

RAYS OF HOPE IN EGYPT

Two pamphlets, proceeding from the old Coptic Church, issued a short time ago, sound hopeful to the student of religious life in Egypt. The one refers to the religious instruction which is to be given in all government schools having more than fifteen scholars. There are to be five hours of religious instruction every week, of which three are to be given to the study of the Bible, one to the study of theology, and one to the study of the Coptic language. The second pamphlet, more interesting still, contains an appeal for the founding of an Egyptian branch of the British and Foreign Bible Society. It is published by a number of young Copts, who conceived the plan and worked it out without the help of the Protestant missionaries.

NEWS FROM ABYSSINIA

A more complete report of the encouraging news reported in our June number now comes from Missionary Cederquist, of the Swedish Evangelical National Society in Eritrea, the Italian colony in East Africa, bordering on the Red Sea. For a number of months King Menelek of Abyssinia has granted him the privilege of living and laboring for Christ in the capital of his independent kingdom. The British and Foreign Bible Society sent to him three large camel-loads of Scriptures in different Abyssinian dialects, and since these loads have reached Adis Abeba, the capital of Abyssinia, a surprising change in the attitude of the people has taken place. The children first began to buy Gospels. Then the Abyssinian bishop sent for some; and finally the king read several copies, and approved of them.

In the edict commanding that the children should attend school the king decreed:

In our country learning and wisdom are considered a shame and a disgrace. Therefore knowledge is despised among us. But where there is no instruction the churches soon are closed, and when the churches are closed Christians are no longer to be found. Let now your sons and daughters, which are more than seven years of age, attend the school; otherwise the king will confiscate your inheritance and not permit your children to inherit it. I am able to furnish board and wages for the teacher.

Missionary Cederquist hopes that much good will be done by this edict, which was publicly read upon the market-place of Adis Abeba. He says that henceforth monks and priests and rulers can not say that the king is opposed to the attending of schools, and that pupils will be incarcerated and

punished with confiscation of their property. It will now be difficult to keep the people from buying Christian books, because there are no other books from which they can learn to read in the schools. In the beginning the people bought only the Gospel according to John, but now all four Gospels are in popular demand.

PROGRESS IN GERMAN WEST AFRICA

Between the Gold Coast Colony and Dahomey, in West Africa, is situated the German colony of Togoland. Its 35,000 square miles are inhabited by almost one million of negroes, of whom nine-tenths are fetish worshippers. Two Protestant societies are bringing the Gospel to these benighted heathen, the Wesleyan Methodist Society of London and the North German Society of Bremen. The latter furnishes in its annual report for 1907 some figures which strikingly illustrate the rapid progress of the Gospel at the present time. In 1855, after eight years of faithful labor, the missionaries had the joy of having baptized the first seven heathen in Togoland. After twenty-five years of missionary effort the number of native Christians had increased to ninety-three, and after fifty years of consecrated service to the Master the native congregations in thirty places numbered 2,040 members, while 969 pupils received Christian instruction in thirty-eight missionary schools. Now, at the close of the sixtieth year of the existence of the North German Society, the members of the Christian congregations, settled in 121 places, number 6,143, or three times as many as ten years ago, while the pupils of the 126 missionary schools have increased to 4,506, of whom 3,044 are heathen. Surely, the

Gospel is rapidly conquering heathenism in Togoland.

THE OPPORTUNITY IN TIBET

There are said to be still about twenty unoccupied mission fields in the world to-day; that is, countries or large areas where there are no resident Protestant missionaries at work giving the Gospel of Christ to the people.

One of these largest unoccupied fields is Tibet, with its 7,000,000 souls. Tho nominally a part of the Chinese Empire, the people have separate languages and customs and laws and religion. The land is not yet "open" to missionaries, but each year new tribes on the border have been reached, so that now, according to John L. Muir, of Kuan Hsien, West China, the China Inland Missionaries occupy an area of Tibetan territory of about 50,000 square miles. More men are needed for this work.

Batang and other centers are eighteen days or more distant from the nearest China stations. Strong men are needed—men able and willing to endure hardships.

Important centers are waiting to be occupied, and while Tibet is not yet open Tibetans may be won to Christ.

When the English expedition under Colonel Younghusband made its way into the city of Lhasa, it was considered an achievement in the way of opening what had hitherto been known as the forbidden land. A more important invasion of this exclusive country is to be made by the Empress of China, who has ordered a telegraph line to be constructed to Lhasa. It is reported that schools and hospitals are to be established in the city. Not the least surprising in all these invasions

is the permission granted to publish a newspaper in Lhasa. When the seclusion of the Lamas is removed it will have lost its strength. It is remarkable that the pagan sovereign who has so long stood in the way of progress in China should in these latter days be a voluntary instrument in opening the way for the progress of the kingdom in Tibet.

A MOVEMENT TOWARD UNION IN CHINA

At a missionary conference held at Chengtu, in West China, attended by representatives of all the societies working in western China, and, therefore, interdenominational in character, the vital question of church union was discussed. The Centenary Conference had favored the plan of working toward church unity throughout China, and the members of the Chengtu conference felt that they were under obligation to put the plan, so far as possible, into practical effect. After full discussion, it was decided that the time had not yet come for a full recognition of denominational union. At the same time, it was unanimously concluded that one important step toward that end might be at once reached; namely, the agreement that the members of the conference would, thereafter, receive as members in their churches in case of transfer the members of all sister churches. This custom has never before been universal in western China, and its being put into practice marks a far-onward step toward such church unity in China at large as may be rightfully desired. In addition to the above, the conference appointed a "standing committee on church union," which is to consider further advance-steps and to report at the next meeting.

THE HOPEFUL OUTLOOK IN JAPAN

Speaking before the Baptist Missionary Union at its recent annual meeting, Rev. William Axling, of Japan, said that "Possibility is written in luminous letters over the entire empire. The government itself has changed front; it is now openly friendly to Christian missions. Thirty-five years ago death to the Christian; to-day, generous subscription to Christian enterprise by the Emperor from his personal purse. The hold which Christianity has upon the land is mighty. It is a triumphant force. In the churches of Japan, in pulpit and pew, are men the peers of the Christians of America. In the parliament, Christians have four times their proportional number. Five of the leading dailies of Tokyo are edited by Christians. Men like Count Okuma, the greatest private citizen of the empire, advise young men to study the life of Jesus and to follow him.

RELIGIOUS LIBERTY FOR PORTUGAL

A remarkable trial, which took place in Portugal, was recently reported in the *Mission World* as having resulted most satisfactorily for religious liberty. The Roman Catholic enemies of Bible circulation in that country were very anxious to stop the work of a colporteur of the British and Foreign Bible Society. They therefore charged him, at Elvas, with the "crime" of selling Bibles, which was described as "acting in a way prejudicial to the religion of the State." The judges of the Appeal Court have acquitted the defendant, and decided that his action did not "constitute the crime of disrespect to the State religion." The decision also says: "The permission for the exercise of the Protestant religion

in this country is accorded in the Constitutional Charter; and the prohibition also contained therein against prosecution for religious reasons."

A SPIRITUAL REVOLUTION IN FRANCE

The French Revolution of 1789 was for political freedom. To-day there is in progress a still more important revolution for religious and spiritual freedom. As there was danger in the former case lest the desire for liberty should lead to anarchy, so there is danger to-day lest dissatisfaction with ecclesiastical control should lead to infidelity. There is need of wiseheads and Godly spirits to guide the movement away from papal control that is now stirring the Church of Rome. Many prominent Catholics have rebelled against the Pope and his servants, but are more true than ever to God. Thinking men in France have seen the weaknesses of the papacy, and know that the day of absolutism in the Church is passing so far as it relates to the dictates of a human leader. Whether the Roman Catholic Church can be revived and purified and reformed to meet the requirements of God and the needs of man we do not know—we wish that it could be done. But the French are more and more waking up to the need of reality in religion. The people compare the papacy with the simple Gospel as preached by reformers. Socialists denounce Rome but exalt Christ's teachings, many wish to remain Catholics but demand that the confessional, purgatory, indulgences, neglects of the Bible and the worship of Mary, saints and images and relics be abolished.

There is an interesting movement within the French Catholic Church,

headed by M. Henri Des Houx, one of the editors of *Le Matin*. A beginning has been made in Paris for founding a French Catholic Apostolic Church and we will watch the outcome with interest.

RACIAL DECLINE IN FRANCE

"The birth statistics for 1907 in France shows a further decrease. In a century, the rate has fallen from 1,007,000 to 774,000 a year. The reduction last year was 33,000. The average decrease for seven years has been 12,800. The deaths in 1907 totaled 793,000—19,000 more than births."

Such a paragraph as the above most readers glance at without a thought that it records one of the most significant and alarming facts of our day. Here is a country that is being gradually withdrawn from the map of Europe by simply the *excess of deaths over births*. For many years the annual statistics, so far as procurable, have shown that there is a large percentage of steady decrease from this cause alone.

From 1866 to 1872 there was a decline of nearly 2,000,000, but about 1,600,000 of this was due to the loss of territory, and about 200,000 to war and its attendant evils. But since 1888—for the past twenty years—there has been a growing disproportion between births and deaths. While in Britain, Germany and the United States the births exceed the deaths and so these nations grow, in France, and some other European nations the reverse is true; and so these nations are more or less rapidly disappearing from history, as families do under similar circumstances. The population of France decreases by about *one two thousandth*

part yearly, if statisticians are to be trusted. This may be accounted a slow rate of decrease, but it must be remembered that, as other nations *grow* by a much larger percentage, this means, practically and relatively, an entire reversal of conditions. Nations that at the time of the Reformation were the dominant factors in history, are to-day comparatively insignificant, while others then inferior have become the masters of the world. In Spain for example, from 1500-1700, there was a gradual decrease of from two million to three million inhabitants.

In the case of France, the decrease in number of births is undoubtedly owing to the perversion of the sexual relations. There has been for a long time a growing tendency to substitute a freer relation of the sexes than is possible in legitimate wedlock; and a deliberate avoidance of offspring; so that while death never abates his demand for victims, nature is robbed of her supplies, and so the demand constantly exceeds the recuperative energy of the nation. What an illustration of the fact that all departures from God's order, or trifling with its laws, bring disaster and destruction. It is lamentable that similar practises are slowly obtaining in nations like Britain and the United States, hitherto most prominent for comparative fertility.

MISSIONS FROM THE LAYMAN'S VIEW-POINT

As might have been expected, the Laymen's Movement is characterized less by sentiment, emotion, fervent appeal, than by the stating of plain facts in a forcible way, and by reducing the substance of duty and privilege to the

form of a straightforward business proposition. The following is the way that the secretary, J. Campbell White, recently set the urgent matter of the world's evangelization before the General Synod of the German Reformed Church.

The unevangelized portion of the human family number about a billion souls, half of whom, or 500,000,000, belong to the Protestant Christians of America (United States and Canada) to evangelize, leaving the others to be cared for by the Protestants of Europe and Australia. It is estimated that one missionary (man, or unmarried woman), with native helpers of all kinds assisting, can care for 25,000. We now have about 6,000 missionaries in the field, which number needs to be raised to 20,000 as soon as possible. To sustain this force (native helpers included) \$2,000 a year for each missionary would be required, or a total of \$40,000,000, instead of the \$10,000,000 which our churches are now giving.

Is this task beyond the ability of the 20,000,000 membership of our churches? For our home work in behalf of the 50,000,000 outside the churches we are giving at the rate of \$200,000,000 a year, or five times as much as for the ten times as many to whom the Gospel message has never been carried. The sum required would be secured if each Protestant church-member would only contribute at the rate of \$2.00 per annum, or at the rate of a little less than four cents per week! Nor ought it to be deemed impossible or unreasonable to undertake in dead earnest to secure the 20,000 missionaries required, since our ministers for the home work number some 130,000!



RIVER SCENE IN THE MIDST OF HAPPY VALLEY, KASHMIR

HOW CHRIST CAME TO KASHMIR

BY MISS A. MARGUERITE WILLIAMS, LONDON

Far away, in the midst of the Abode of Snow, lies Kashmir, the Happy Valley—a land of snowy mountains and flower-filled valleys, of mirror-like lakes and fragrant woods, of beautiful gardens and ancient shrines.

Half a century ago the Happy Valley had not been visited by the tourist. The poet sang its praises. The historian wrote of its ancient civilization, more ancient than that of Britain, and of its religious history, some hundreds of years older than the history of Christendom. The traveler wandered along its rough roads, amply compensated for all the discomforts of the primitive bungalows by the beauty and charm of the ever-changing scene, and the sportsman roamed with his rifle

upon the lonely plateaux in search of ibex or yak.

The great figures that occupy the foremost place in the history of the British India of nearly half a century ago are those of men who were not only great statesmen and great soldiers, but who openly avowed themselves servants of the Most High God and formed their lives by the precepts laid down in His Word. In the country lying south of the Happy Valley—the Punjab—men who had fought for their Queen were also fighting for their Lord. Soldiers who had helped to win the land for their sovereign longed to conquer it for Christ. Officers and civilians were striving for the extension of mission work in In-

dia. In the Punjab some of the mists of superstition had been pierced by the rising sun of righteousness; but that Light had not yet penetrated the darkness of the Happy Valley. The great mountains of the Himalayas stretched between the Punjab and Kashmir, and their snow-clad heights separated very definitely the people of the valley from the Punjabis. The ancient religions of the Kashmiris remained uninfluenced by Christianity. The shining pinnacles of Hindu temples and the lofty turrets of Mohammedan mosques stood unchallenged by any Christian Church bearing aloft the symbol of the Cross. The voices that told of Mohammed or Siva were unopposed by any raised in the name of Christ. The Maharajah was determined to have no missionaries in his dominions; so from the Happy Valley the Light was shut out.

But a power against which the strength of the Maharajah was as weakness was put into operation, and the desire of men was linked on to the forces of eternity. Twelve men formed a praying league, and in due time their prayer prevailed. One of their number was appointed adviser to the Maharajah, and so the first step toward the goal was taken.

The Commissioner stood at the door of his tent in his simple Anglo-Indian costume, talking with a company of natives from the village. The tent was pitched near the bank of the lovely Kashmir lake, beneath poplars and pear-trees.

It was a beautiful situation. Beyond the clear, green water the snow-capped mountains rose several thousand feet and stretched for a hundred miles along the horizon. Upward from the lake the blossoming orchards grew in

terraces, or beautiful chenars made a shady camping-ground. The lake itself was a garden, so covered was it with the pink flowers of the water-lilies in their setting of velvety leaves. By the water's edge gray wagtails ran about, pecking at insects. Tame kingfishers perched on the bank close to the people, or darted up and down the lake after their prey, their brilliant blue and red plumage flashing in the sunlight. Yellow-breasted nightingales flew in and out the tent, picking up grains of rice and stray crumbs, and orioles with golden-yellow plumage sang among the blossom-laden trees.

The Englishman's thoughts were absorbed by the people before him. His was a noble countenance, bearing upon it the stamp of a pure soul. Tall, thin and powerful, with rugged deep-lined features and keen eyes "under brows of dauntless courage," he looked what he was—a ruler of men.

Around him stood a company of men and women from a near village. Graceful, olive-skinned women, on their way to market, had stopt with their garden produce to see the white man whom they all respected, and they stood listening to him, their lustrous eyes shining, unconscious of the fact that the chaddars which covered their heads were dirty and dragged. Among them were tall, strong, handsome men—whose features bore signs of few manly or moral qualities—children of a people inured to oppression for generations. Swarthy little children looked up at the white man with wondering awe, and among the crowd a munshi stood attentive. He was an old man, with deep-set eyes, and thoughtful, refined face; his neatly trimmed beard and clean white gar-

ments contrasted favorably with the careless, dirty attire of the younger men. The munshi had a great respect for learning and reverence for the classic lore. The Englishman was talking of the weather and crops, yet behind the munshi's thoughtful eyes there lurked unuttered questions concerning deeper things.

The Commissioner talked with the natives, discussing their agricultural labors, listening to their stories, learning to understand them even as they were growing to respect him. He loved this downtrodden race. He was a great man, but he was a greater Christian. He lived for this people. He knew that beneath the picturesque exterior was often wretchedness unutterable and dark places of cruelty.

The Kashmiri had been oppressed for generations. One race after another, attracted by the wonderful fertility and beauty of the land, had conquered its people and despoiled its shrines. They had been, too, in their ignorance, again and again the victims of famine and plague, and the Commissioner, looking at them and realizing their need, felt the burden of a success that

was heavier than failure; for this statesman's ideal was as yet but a vision: India—Kashmir—for Christ.



THE SHAH HAMADAN MOSQUE, SRINAGAR

As he talked a messenger arrived, and after a moment an old native attendant appeared. The old man wore a large, loose coat, fastened by a belt round the waist. His eyes, set deep in the olive-skinned face, gleamed with kindly reverence. He handed a letter to his master, then salaamed and withdrew.

The Commissioner read the letter, then his keen eyes flashed over the



A VIEW FROM THE SCHOOL VERANDA IN SRINAGAR, KASHMIR

little group before him. They rested on a dark, handsome Kashmiri, in whose face was a deeper thoughtfulness and a keener intelligence than marked many of his uneducated brothers. This man had been with the Commissioner. He had learned of him the way of Christ; now he should go to the court where Christ was not known.

The Englishman spoke in his clear, concise tones:

"The Maharajah wants an educated native. Pramnath, will you go?"

"Yes, sahib."

"When?"

"To-morrow."

"So be it."

At a sign from his master the dark attendant brought papers and pen. The Commissioner wrote; then he handed the paper to Pramnath.

"I appoint you secretary to the Maharajah of Kashmir at the salary of 600 rupees per mensem."

So another Christian entered the court of the Maharajah, another step was taken toward the goal.

The boat in which Pramnath sat plied its slow way up the river to the capital. Pramnath's thoughts were with the work that lay before him. He was to be secretary to the Maharajah, yet beyond all other aspirations he had a vision of the Englishman's ideal—Kashmir for Christ.

He had often traveled on the broad river spanned by its seven quaint bridges. He was too used to the stench which rose from its waters to heed it, as a stranger would have done, and the dirt and squalor of picturesque Srinagar—the City of the Sun—was no revelation to him. The many scenes, so fascinating to a Britisher, seemed to the native almost commonplace.

The landing-stages along the banks were filled with men and women: the men lounging idly about; the women busy disposing of the garden produce they had brought to the market, or washing their little brown babies. Along the bank frail wooden houses, four or five stories high, stood irregularly, with carved balconies and pretty lattice-work windows, and gay irregular gardens. And beyond the busy market, the frail houses, the squalor and dirt, rose the everlasting hills, their summits dazzling white, their lower slopes tree-clad and dark.

The river was lively with traffic. The royal barge had borne the Maharajah to the palace but a short time before, and the accompanying boats with their dome-shaped canopies still lay in the river.

When Pramnath arrived the Maharajah was holding a Durbar to determine the coinage. Pramnath made his bow, then took his place quietly behind the native chiefs and princes.

It was a brilliant throng amid which Pramnath found himself. Princes were there, in white and yellow and lavender, their gorgeous dresses decked with priceless jewels. But the newcomer's interest was absorbed by the central figure—the man whose prohibition had meant so much to those who burned to press forward.

In the midst of the people the Maharajah stood—simple and princely—in his dress of plain white muslin. On his dark head he wore a magnificent silk turban trimmed with gold lace, in which flashed one brilliant jewel.

Pramnath watched the scene with interest, expecting to take no part in it. Suddenly the Maharajah held a coin toward his new secretary and asked:

"Can you suggest a new device for our rupee?"

Pramnath took the coin, and a vision of a book he had seen in the Commissioner's tent came to him.

"There are three signs that the English reverence," he said, bowing low, "and owing to this reverence they have their power."

Kashmir for Christ—was just one step nearer.

The narrow streets of Jammu were thronged with men of a dozen different tribes. They had left their wares—the wares for which they had lately found so good a market—and their shrill voices were raised in dissatisfied



IN THE MOUNTAINS OF KASHMIR

"What are they?" asked the prince.

Pramnath looked at the coin in his hand, then he scratched upon it—I. H. S.—and handed it back to the Maharajah.

The prince looked at the signs.

"So be it," he said.

So the superscription of the King of Kings was placed upon the Kashmiri rupee, and His sign was in the hands of a people who as yet knew Him not. And the longed-for goal—

protest. For the past three months three hundred of the English sahibs had been living in Kashmir. The Maharajah had welcomed them to the valley which had proved such an attractive health resort, but he had stipulated that there should be no preachers. But those three months had produced effects which the Maharajah had not foreseen. The presence of the English sahibs had increased the wealth of the Kashmiris. Their trin-

kets and bead work; their beautiful embroideries, which were chiefly the work of the men; their metal work and papier-mâché, had all found a good market, and now the Kashmiris were protesting loudly against their departure. True, the Maharajah had written a letter to the Commissioner asking that the English sahibs might stay, but now he would not accept the terms of the white man. The Com-

care about their trade. The English sahibs should not be forbidden. The people—desperate with the idea of what they might lose—surrounded the palace and made known their wants.

And the voice of the people prevailed.

The longed-for goal was another step nearer.

As soon as the decree was made



A KASHMIR HOUSE-BOAT

missioner said: "Five hundred sahibs should come in the place of those who were leaving, if three preachers—with power to missionize—might accompany them. But the Maharajah said no. And so work was stopt while the people clustered together to talk over their wrongs.

Women beautiful in form and feature, erect soldierly men and winsome children, all formed part of the gay crowd that thronged the narrow streets of the quaint Oriental town. Elephants stood patiently waiting for their riders and by the side of the road an old camel dozed in the sunshine.

By degrees the crowd moved onward to the palace. They did not care about missionaries; but they did

known, three missionaries set out on the long march to the capital. It was a rough journey, but they had no thoughts for the hardness of the way. They passed through narrow ravines, where palms and bananas grew; up steep hillsides where climbing was difficult; through scented pine forests which clothed the farther hills, and onwards toward the mountains gleaming white against the sky.

At last they reached Srinagar, and there a crowd came to meet them—Mohammedans, Hindus, Santals. Handsome olive-skinned natives of Kashmir, Sikhs, Dogras, Bengalis, Tibetans, Afghans and Punjabis. A few rich; many poor. Intelligent and dull; humble and proud. Kashmir

women with their water jars and their babies. Hindu women in green and scarlet and violet. Mussulmans in somber and very dirty dresses; Hindu pundits in clean white garments. An evil-looking *guru*; a noble-looking *pir*.

The men who for so long had prayed for these people were allowed to speak to them at last. Their leader looked upon them with a great tenderness. The goal—Kashmir for Christ—was surely not quite out of sight.

His magnificent voice broke across the murmur of many voices and stilled

it, as, holding a rupee in his hand so that all might see, he began:

"Ye men of Kashmir, your own Maharajah has by his coin proclaimed our news. See these signs. Jesus, the Savior of men."

And beginning with that sign he preached unto them—Jesus.

So instead of three missionaries there were many, for each Kashmiri who had a rupee became a missionary as he went back full of the story to his native village; and in a very short time the valleys of Kashmir had heard of Jesus, the Savior of men.

IESUS HOMINUM SALVATOR.

NON-CHRISTIAN HINDU TESTIMONY TO THE PROGRESS OF CHRISTIAN MISSIONS IN INDIA*

BY JACOB CHAMBERLAIN, M.D., D.D., LL.D.

The last census of India, taken by the government with scrupulous care in 1901, revealed the fact that there were already in India very nearly 3,000,000 natives of India who did not hesitate to enroll themselves as Christians. During the six years that have since elapsed the accessions of Hindus by conversion have been very large, so that at the present time no intelligent person in India will question the statement that there are now in India well over 3,000,000 native Christians.

It is true that this includes the small "old Syrian Christian Church" on the western coast in Travancore, whom we do not reckon as Evangelical, and the very large number of adherents of the Roman Catholic Church, scattered all over India, tho more largely in the Madras Presidency. These together do doubtless include considerably more than one-half of the total

census number of Christians at present. But they are not increasing rapidly, while the Protestant or Evangelical Christian community is increasing by leaps and bounds.

The former Roman Catholic Vicar Apostolic of Madras, who was himself a very godly man, in a long and a very friendly conversation which I had with him many years ago, in response to my question as to how many Christians he had under his supervision in the Presidency of Madras, said, very sadly, "Our Year-book says six hundred thousand. But, you know, Dr. Chamberlain, just as well as I do that a vast number of these are Christians only in name. Our early missionaries, as you are aware, gathered in in crowds, scores of thousands of the fisherman castes along the coast, and, as we now think, without due instruction, baptized them and incorporated

* A chapter from the last volume from the pen of Dr. Chamberlain, "The Kingdom in India," published by Fleming H. Revell Co.

them into our Church, and they and their descendants now constitute a very considerable portion of our Church in the peninsula of India.

"They loyally attend all festivals and special services and ceremonies of our Church, and come to Mass, and bring their numerous children to us for baptism, and by the rules of our Church we can not refuse to baptize their children unless we first excommunicate them; but I grieve to say that the majority of them are not at all satisfactory Christians, and we are at our wit's end to know what to do with them. The number of missionaries of our Church sent to India in these days is not at all sufficient to fairly instruct all our nominal members and their children in the Christian faith as we receive it, and we are not much more than holding our own. I grieve to admit it, but you know that this is the fact."

Our mission and other earnest Evangelical missions in the Madras Presidency have gathered in thousands of these Roman Catholic Christians among our converts. We find them making, usually, a higher class of Christians in the first generation than the converts fresh from Hinduism, for they do have many of the essentials of Christianity well drilled into them before coming to us, and we have less of error and superstition and false beliefs to overcome than in the case of rank Hindus.

While, however, the Roman Catholics do still number more than the Protestant or Evangelical Christians, the proportion is constantly changing, and Evangelical Christianity is that that is now making such vast inroads into Hinduism, and which we fully be-

lieve will ere long conquer all India for Christ.

I speak here only of Hinduism among the religions of India, not giving attention to Mohammedanism or Buddhism, for we in the Madras Presidency come very little into contact with these. The census tells us that the Mohammedans number only about six per cent of the population in this Presidency, and we of the Arcot Mission and most of other Evangelical missions deem it wise to give ourselves to the ninety-four per cent of Hindus rather than to the six per cent of Mohammedans, reaching the latter only as we can through the vernaculars of districts where we work, which the Mohammedans of those districts usually know almost as well as their own Hindustani. We are able thus to do a little something for the small per cent of Moslems tho not working specifically for them. I have thus myself baptized four Moslems who were reached by our itinerating work for the Telugus, and through the Telugu language, which they knew about as well as their own.

I have not, therefore, spoken here of work among the Moslems, deeming that it would be presumption on my part to do so, when there are so many and so able missionaries in North India who are specifically devoted to them and who can speak with authority on that subject.

Buddhists are found in large numbers in the native state of Bhután, and in Sikkim and Nepál in the Himálayas, but practically there are none in India proper; that is, in India south of the Himálayas. I do not know of one Buddhist in the Madras Presidency; so I do not speak of them. This sum-

mary, therefore, as will be seen, has to do only with the Hindus and their salvation and the problems that confront us in working for them—that is, for the 250 millions of Hindus, leaving the 50 millions or thereabouts of Mohammedans and lesser religions to be treated of by those who are specifically working for them.

But to return to the census; this indicates, as declared by census experts in India, that a mighty gain has taken place in each of the last four decades in the number of native Evangelical Christians, and distinctly points to the conversion of all India within this century, if the Church does its duty, and even the present ratio of increase is kept up.

The gathering of more than one million Hindus into the Evangelical Churches of Christ in India may then be set down as the first item of the "Actual Progress" of the campaign.

But to one who opens his eyes many other items of "Actual Progress" are distinctly visible.

In a campaign for conquering a kingdom, to have caused the enemy to evacuate forts and strongholds, even if they be not at once fully occupied by the invading army, is a real gain. To have caused the enemy to lose faith in their long-time leaders, their officers; to have caused them to form a very high opinion of the skill, ability, and prowess of the commander-in-chief and officers of the invading army, and of the zeal, devotion, loyalty, and intelligence of the rank and file of that army; to have produced a conviction in the minds of the hosts of the enemy of the honor, nobility, and goodness of the commander and officers of the invading host, a conviction that if they, the invaders succeeded in establishing

their kingdom, they, the people of the invaded kingdom, would be better off than under their old *régime*, and to have brought thousands of the enemy to be secretly ready to desert their ranks and join those of the invaders; This, if true, is a "real gain" of incalculable importance.

That all this has been accomplished and is another item in the "Actual Progress" of the campaign will be shown from the voluntary testimony of many of our as yet enrolled opponents of all ranks and conditions.

No apology is offered for here reproducing in brief and gathering into a symposium many bits of testimony heretofore adduced by others and combining them with other testimony, thus presenting it all as one convincing whole, even as a pleader before a jury recalls and impresses salient bits of the testimony given by many witnesses during the previous days of a prolonged trial.

Let us, then, scan a few of the admissions and unwilling testimonies of our opponents out of the multitudes that might be adduced on each of the points mentioned above.

That the mass of intelligent Hindus have absolutely lost faith in their long-time leaders, the Brahman priesthood, and in Hinduism itself, is plainly evident from such admissions as these, all from orthodox Hindu sources.

The Hindu, the organ of orthodox Hinduism in Madras, says in an editorial:

Profoundly ignorant as a class, and infinitely selfish, the Brahman priesthood is the mainstay of every unholy and cruel custom and superstition, from the wretched dancing-girl who insults the Deity by her existence, to the pining child widow, whose every tear, and every hair of whose head, shall stand up

against every one of us who tolerates it on the day of judgment.

Of the endowed temples and shrines *The Hindu* says in another issue:

The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling.

The *Indian Nation*, of Calcutta, says:

The pure undefiled Hinduism which Swami Vivekananda preached in Chicago has no existence to-day; it has had no existence for centuries.

The Reis and Rayyct, also of Calcutta, says:

Abomination worship is the chief ingredient of modern Hinduism.

Swami Vivekananda himself said in an address to his coreligionists in Madras, as reported in the papers:

We are lazy, we will not work, we can not combine, we are immensely selfish; not three of us can come together without being jealous of each other; we have lost faith; we are a hopelessly disorganized mass; our great cities are the homes of the most rotten superstitions in the world.

The exalted opinion of the commander-in-chief of the invading army, Jesus Christ, held by multitudes who are still themselves in the opposing army is thus voiced in *The Indian Social Reformer*:

We concede that Jesus Christ is one of the most perfect, the noblest of men. We read the Bible and listen awestruck to the Sermon on the Mount and pass on to the soul-stirring sacrifice on Calvary.

Another orthodox Hindu, in an address to his fellow Hindus, recently said:

How can we be blind to the greatness, the unrivaled splendor of Jesus Christ: behind the British Empire and all the European powers lies the single great personality of Jesus Christ. He lives in

Europe and America as King and Guide and Teacher. We, too, owe everything to Christianity.

Keshab Chunder Sen said years ago:

The spirit of Christianity has already pervaded the whole atmosphere of Indian society.

That our intelligent opponents are convinced of the superiority of the rank and file of the Christian army as compared with their own forces is voiced freely by many.

A Brahman subordinate judge, in response to his superior who had, in reviewing a written decision of his in which the testimony of a goodly number of Hindus was for the plaintiff, and only one, a Christian, testified for the defendant, asked him, "Why did you render your decision for the defendant with only one witness in his favor? The Brahman judge quietly replied, "Because, sir, the witness for the defendant was a Christian, and I believed he told the truth, while all the witnesses for the plaintiff were Hindus, and I believed that they were all hired to perjure themselves."

A Brahman priest of an adjacent Hindu temple, in a private interview, voluntarily told me of his admiration of the changed character of the people of a village of his former worshippers who had come over to Christianity only one year before and asked me confidentially:

Sir, what is it that makes your Vêda have such an uplifting power over the daily lives of those who embrace it? Our Vêdas have no such power.

That enough to form regiments have recently deserted from their ranks and enlisted under the banner of the Cross, and that thousands more are ready thus to desert, is despair-

ingly admitted by the most intelligent and watchful of our antagonists.

The Hindu Tract Society, organized specifically to antagonize Christianity, in a Tamil Tract prepared to arouse Hindus to sharper opposition but not designed for Christian eyes says:

How many thousands of thousands have these missionaries turned to Christianity? On how many more have they cast their net? If we sleep as heretofore, in a short time they will turn all to Christianity and our temples will be changed into churches. Do you not know that the number of the Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our lands.

It is not by any means from the lower classes alone that the recruits for the Christian army in India come, tho the "Mass Movements" toward Christianity have as yet usually been from the lower classes; but hundreds of individual cases from the highest castes and classes have come over in all parts of India, of men of position and influence, and many of them have already become leaders in Immanuel's advancing army. These are too numerous to be mentioned by name here, but a worthy example is found in Raja Sir Harnam Singh, K.C.S.I., of the Punjab, who is now the president of the lately formed National Missionary Society of India, a society organized last year of the leading Hindu Christians in all the presidencies and of all the churches to press the missionary work in areas yet unoccupied with native missionaries, supported by native money, managed by native leaders, in an interdenominational effort to push on the standard of the Cross to India's remotest bounds; a movement

which all Evangelical missionaries look upon with greatest of joy and hope.

Of the mass of testimony from our opponents at hand and which might be adduced voicing their conviction of the inevitable spread over all India of the religion of Jesus Christ, I propose here to reproduce but one more brief and pointed extract:

Venkayya, a learned Brahman, who had read much of the Bible in three languages, and the whole New Testament in Telugu several times, but who still outwardly adhered to Hinduism, himself gave to a packed audience of his fellow religionists, in my hearing, a unique address on the power of the Christian's Bible, which closed as follows:

Of one thing I am convinced, do what you will, oppose it as we may, it is the Christian's Bible which will sooner or later work the renovation or regeneration of this land.

With these notable admissions of many of our most intelligent opponents, and with the explicit testimonies as to the progress and prospects of the missionary work in India voluntarily given by many independent and long-observant non-missionary witnesses in India, including many governors and other high officials, we missionaries on the field think that we have the right to be profoundly thankful for the wonderful progress already made and joyously confident of the not so very distant outcome, if the Church of Christ but does its duty; and so viewing it, we challenge Christ's loyal followers in all Christian lands to hasten on with the needed reinforcements and supplies and help us, and with God's covenanted aid within this century the kingdom in India shall really become "*The Kingdom of Our Lord Jesus Christ.*"

JACOB CHAMBERLAIN AND HIS WORK FOR INDIA*

BY REV. HENRY N. COBB, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Reformed Church in America

Jacob Chamberlain was born in Sharon, Conn., on April 13, 1835. Both his father's and mother's ancestors came over to join the Massachusetts Colony of the Pilgrims about 1650-1670. Among their descendants eighteen were ministers or ministers' wives. His father, Jacob Chamberlain, "a county surveyor, justice of the peace and well-to-do farmer, belonged to a family of religious men, church deacons and leading men in local affairs." He is described by his son Jacob as "a man of strong faith and active Christian character, a consistent member of the Church for seventy years, thirty-one in Sharon and thirty-nine at Hudson, Ohio. He was always one of the active working members and, according to his means, one of the most liberal supporters of the Gospel at home and abroad. He died in 1878, at the age of eighty-six."

His mother, Anna Nutting Chamberlain, belonged to a family which for several generations, down to the present time, has furnished many inventors, teachers, lawyers, college professors, ministers and missionaries. She was a woman of earnest faith, deep piety and much prayer, and intensely interested in missions. If there be any benefit in godly ancestry and parentage, that benefit was richly his.

In 1838 his parents removed to

Hudson, Ohio, where the Western Reserve College, now University, offered special advantages for the education of their children. Their house became a missionaries' home, in which the children breathed a missionary atmosphere.

The will of God for Jacob Chamberlain's life work seemed revealed through a succession of remarkable accidents, any one of which might easily have proved fatal, and which seemed to unfit him for a farmer's life, for which his father had intended him. At the age of fourteen, while preparing for college at the Lodi Academy, Mich., of which his maternal uncle, Prof. Rufus Nutting, was principal, being then crippled by these accidents, the question forced itself upon him, "What does God mean by these accidents and escapes? What would He have me do?" He prayed over it and received the answer: "Be a missionary." He thought of the sister and her affianced husband who were to be missionaries to India, but had died; his heart cried out, "Here am I, send me." No adequate explanation of the missionary, Jacob Chamberlain, can leave out of account the devoted Christian mother of whom Dr. Chamberlain writes in the *MISSIONARY REVIEW* for May.

The way was finally made clear for him to prepare for missionary service, and from that time nothing could

* From the introduction to Dr. Chamberlain's last book: "The Kingdom in India." Fleming H. Revell Co.

A modern missionary giant passed away in March when Dr. Jacob Chamberlain, of the Arcot Mission, laid down his work. Whether regarded as a preacher or physician, an author or organizer, a worker in missions or an advocate of missions, he ranked among the leaders of the mission host, and spent about half a century in serving the Tamil and Telugu peoples of Southern India. We have seldom heard any missionary speak whose tongue burned with such genuine fire. He was a warm advocate of church union and did much to eliminate sectarian controversy and emphasize the vital bond of sympathy.—EDITORS.

change his purpose. To its realization his studies were directed and every energy was bent. In 1851 he entered Western Reserve College, but in his crippled condition the pressure proved too great and for one year, broken down in health from overstudy, he remained at home working on the farm. His health regained he returned to the college, where he was graduated, valedictorian of his class, in 1856.

He entered Union Seminary, New York, and connected himself with the Collegiate Reformed Dutch Church, and later entered the seminary at New Brunswick, New Jersey, whence he was graduated in 1859. Already, in 1858, he had applied to the Board of Foreign Missions of the Reformed Protestant (Dutch) Church, as it was then called (now known as the Reformed Church in America), for appointment as a missionary to India.

Prof. M. B. Riddle, of Allegheny Seminary, one of his few surviving classmates, writes: "First of all, his intense earnestness, amounting to enthusiasm, impressed me. He was a faithful student; no man succeeds in the foreign field who has been unfaithful in his seminary duties. But the trait first mentioned was the dominant one. Especially when missionary effort was the theme did his glowing nature assert itself in his utterances. His piety was of an ardent type and his personal influence in the seminary was stimulating to his fellow students."

Not content with the work in his theological course, usually considered quite sufficient, Chamberlain determined to fit himself for medical service, pursuing the appropriate studies, chiefly in the College of Physicians and Surgeons in New York. What proficiency he attained is abundantly

attested by his remarkable success in medicine and surgery in his chosen field of labor.

Another preparation for the work that lay before him was in his service as colporteur, which brought him into contact with "all sorts and conditions of men." For three summers he labored in Ohio and Illinois for the American Tract Society and the Presbyterian Board of Publication. After his ordination, which took place in the Marble Collegiate Church on Fifth avenue and Twenty-ninth street, New York, in May, 1859, he was assigned by the Board of Foreign Missions to labor in the Reformed Churches in the Western Synod of Chicago. It is easy to imagine how this varied service must have developed in him that rare faculty of meeting men, answering their arguments and objections and pressing home upon them the truths of the Gospel so remarkably displayed in after years.

On September 7, 1859, he married Miss Charlotte Close Birge, at Hudson, Ohio, and the lifelong union thus formed was only severed by death. Six sons were born to them, all in India, of whom four survive. "Surely the gods must love you!" was the exclamation of the Brahmans, as son after son was given to them. Of the perfect sympathy in life and purpose, the helpful service and, in later years, the tender, watchful ministry of this devoted wife and mother, this is not the place to speak. The dedication of his first book, "In the Tiger Jungle," gives expression to his own sense of what she was to him: "To her who for thirty-seven years has shared my labors and my joys and shares them still."

A farewell service was held for him

in the church in which he had been ordained, and on December 21 he sailed from Boston with Mrs. Chamberlain, in the ship *Goddess*, arriving in India on April 12, 1860.

To comparatively few men has it been given to lead such a life as was lived by Dr. Chamberlain, and to leave behind a record of such devoted, many-sided and self-sacrificing service. The Arcot Mission, with which Dr. Chamberlain's name and work are indissolubly associated, was founded in 1853 by three brothers, all sons of Dr. John Scudder, the pioneer medical missionary from this country.

Before Dr. Chamberlain's arrival the work of the mission had been almost entirely confined to the Tamil-speaking people of the district, and almost of necessity Dr. Chamberlain first learned the Tamil language, but in 1861 he was assigned to Palmaner, to take up work among the Telugus, and it became necessary for him to learn their language also.

The Preacher and Organizer

Two years later a new station was opened at Madanapalle, thirty-five miles north of Palmaner, and the Chamberlains advanced to the center of a large and important district in which the Gospel had never been preached. Temporary quarters were erected, which were turned into a schoolhouse when the present commodious bungalow was built by him in later years. A little schoolhouse church, with mud walls and thatched with rushes, was also put up, in which Sabbath services were held for the very few native Christians who accompanied them and such others as might come.* This station became

his home and the center of his multiplied activities until he was compelled to give up the exhausting labors of evangelistic touring and the care of villages and exchange them for literary work in the more salubrious climate of the Nilgiri Hills.

Every year while he remained on the field and his strength lasted, such tours were made by him and helpers chosen for the work among the numerous villages through all the surrounding region. These tours lengthened into weeks and even months. His thorough knowledge not only of the language but of the literature of the people, and his readiness in quoting and chanting pertinent extracts from their ancient Vedas and well-known poets, thus enforcing a truth or answering and silencing questions and objections, gave him distinct advantage with those of the higher castes as well as with the common people. No uncertain or ambiguous Gospel proceeded from his lips. His message was distinctly one of "good tidings," prompted by love, a message of salvation from sin and its burden through the great love of God and the mediatorial work and sacrifice of His Son. Wherever he spoke this story was so clearly, so winningly and so courageously told that multitudes desired to know more of it, and eagerly bought large numbers of the "wonderful books" in which it might be read when the missionary had gone on his way.

In 1863, the same year in which he removed to Madanapalle, Dr. Chamberlain made his noted Bible tour, in company with four carefully selected native helpers, "picked men," to Hyderabad and the Upper Godavery. It was probably the longest tour made by him

*The interesting story of the establishment of the new station is given in Chapter VII of "In the Tiger Jungle."

or any other member of the mission. Probably, also, it was the most dangerous. The region visited had never before been explored by a missionary. It was little known and by many regarded as exceedingly dangerous, both from the known and unknown perils of the way and the character of the inhabitants. In spite of many warning letters and messages from missionaries, civilians and others, he "surveyed the danger, measured the obstacles, counted the cost and, considering none of them sufficient to cancel the command 'Go ye into all the world,' " he covenanted for the journey with the "Lo, I am with you always," and started on his way. He took with him two cart-loads of Scriptures, Gospels, New Testaments, Bibles, and tracts, chiefly in Telugu, but with a small supply in each of the five languages they were likely to meet, each one of the party being able to preach in two or three of them. Leaving Palmaner in June, and "passing through Cuddapah and Nandyal, the little band entered the Nizam's dominions at Kurnool, preaching and distributing books as they went, and reached Secunderabad on the 8th of August. Continuing their journey to the northeast they passed through Warangal, the ancient capital of the powerful Telugu kings, to the Upper Godavery." Two weeks were spent here and a short trip made into the Gond country. Turning down the Godavery they returned home by the way of Rajahmundry, Masulipatam and Nellore, having been absent between four and five months and having traveled nearly 2,000 miles. "Many were the hardships endured and the perils encountered, but, nothing daunted, the little company, with its intrepid leader, pushed on and accomplished a

noble work for the Master. Some 8,000 Bibles and portions were put in circulation during the tour, chiefly by sales."*

From the jungle-fever contracted on this tour, Dr. Chamberlain was never freed. In spite of all remedies and "barrels of quinine," as he used to say, it continued to torment him. It drove him to the Hills, to Australia, and more than once to this country for relief. Under its pressure all his later work was done. Only an originally vigorous constitution, a tenacious grip on life, a resolute will and firm reliance on and devotion to the will of God could have carried him through.

The number of tours of lesser extent made by him was very large. Of their nature the report of a single year may give some conception. "I have been out on six preaching tours during the year (1871). Three of these were five weeks long each. I have spent on tours 125 days. My native helpers were out 293 days, and we together preached 739 times to 538 different audiences in 351 towns and villages to 18,730 people. We have also sold on these tours 2,403 Scriptures. Besides this, we have preached systematically in Madanapalle and the surrounding villages 527 times to 13,661 people, and sold 1,030 books and tracts." Of these tours, as practised by himself and other members of the mission, Dr. Chamberlain wrote in 1902: "It is safe to say that of the 10,060 converts now on the rolls of the Arcot Mission, more than eighty per cent have been brought in by this

*Some of the most thrilling incidents connected with this tour are related in Dr. Chamberlain's graphic style in his books "In the Tiger Jungle" and "The Cobra's Den," notably in Chapters I and II of the former, "Does God Hear Prayer?" and "The Man with the Wonderful Books," and Chapter III of the latter, "The Angry Mob and the Story of the Cross."

'public proclamation' of the Gospel in the vernaculars. These have, indeed, come mostly from the lower classes, but a large percentage of our high-caste converts have also thus been brought to the knowledge of Christ."

The Beloved Physician

It was Dr. Chamberlain's intention, in removing with his family from Palmaner to Madanapalle, to devote himself exclusively to evangelistic work. But God had other plans for him. Like his divine Master, the mission Doctor "could not be hid." Even while their little missionary bungalow was building, in 1864, accidents among the workmen demanded the exercise of his medical and surgical skill. The people of the town when in distress insisted on coming to him for relief while he and his family were still in tents.

Soon after they had moved into their little house there came to him a summons, at dead of night, to come and see a man, Ramanna by name, whose right hand and forearm had been crushed and mangled. He had been placing cocoanuts under the wheels of the great idol car of the town as it was being drawn back from the river to its place by the temple. The car, which had been set while the crowd of devotees were tugging at the ropes and would not move, suddenly surged forward and the hand and arm were caught and crushed beneath its weight. His friends had lifted and carried him to his house and ran to get the new foreign doctor to come and see if he could save him. The fractures were so many and the lights so dim that only palliatives and sedatives and applications to stanch the flow of blood could be administered. But a good

part of the night was spent in studying the case and all night long the missionary prayed that God would give him that man's life, that so a break might be made in the solid ranks of opposing heathenism in one of the strongest and most numerous castes of the new station. The prayer was answered. When morning came the doctor worked over him for two hours in his own house. Finally the sufferer slept and his friends said, "The missionary's God is going to save him." The man recovered, after careful and anxious nursing, was able even to use that hand in plowing and reaping. From that day neither he nor any of his family connection had anything to do with the worship of that idol, numbers of them often came to the mission church, and one of them at least became and died a believer in Jesus.

The fame of this act of healing spread widely. From that time it became evident to Dr. Chamberlain that he could not avoid rendering such surgical and medical aid as he was able to the people. Putting up in 1865 a thatched veranda at the end of the house, into which his study window opened, he gave out that he would treat all who would come on three specific days of the week. Soon fifty or more came on each of these mornings. Before examining and treating them he would sit in his study window and preach the Gospel to each group.

Four years later the crowds had become too great to be thus treated. Many who desired to listen to the preaching could not get within sound of his voice. This led to the removal of medical appliances to a thatched schoolhouse at the town end of the mission compound. The patients soon numbered over one hundred per day,

with many serious surgical operations. By July, 1869, the work became so heavy and the expense so great that Dr. Chamberlain appealed to the Madras Government to establish a government hospital and dispensary at Madanapalle. This was done. The "travelers' bungalow" and its outbuildings were remodeled and repaired at the cost of the government, and Mr. Thomas Ward, a pronounced Christian and one of the best-qualified men ever graduated from the medical college, was sent to take charge of it. There he remained for nearly thirty years, working in thorough sympathy with Dr. Chamberlain and winning his confidence and warm friendship. The new institution went right on in the old way. The Gospel was daily preached and two high-caste patients before long came out as Christians and were baptized. So slight was the break that the entire community seemed still to regard it as "the missionary's hospital."

Being thus set free to resume his more distant preaching tours, Dr. Chamberlain organized a traveling dispensary, with two good-sized medicine-chests filled with ample supplies of medicines and with instruments suited for any operations that could properly be performed in tents. These he carried with him on his tours, accompanied by a dispenser or compounder whom he had trained in the hospital. Thus he carried, together with the Gospel, medical and surgical help and relief to multitudes in the numerous towns and villages who, but for this, would have been utterly destitute of such aid, often treating in his tent over one hundred cases a day, and once 138. Many villages were reached and conciliated which had been pre-

viously hostile or indifferent. In 1873 he reported that about 30,000 patients had received treatment at his hands.

He still retained the most important operations in the Madanapalle dispensary, especially in ophthalmic surgery, and would send to it patients on whom he could not operate satisfactorily in his tent. No matter how distant his camp might be, he would ride in to Madanapalle, ten and even twenty miles, perform the operations and then return to camp. Tho this entailed a great amount of extra fatigue, he was persuaded that it enhanced his power for good in the district.*

As the result of visits to Palmaner and the treatment of hundreds of patients there, he was besought in 1871 to establish a permanent dispensary in that town. This he declined to do and returned to Madanapalle. Within two weeks a deputation composed of leading Hindu and Mohammedan residents of Palmaner appeared at Madanapalle with a subscription paper signed by people of Palmaner and vicinity, pledging Rs. 1,700 for initial expenses if he would open a hospital and dispensary there. He still felt it to be impossible and advised them to apply to the government, adding that then "their religious sensibilities would not be interfered with by the daily preaching and praying." They replied very earnestly that these were two features that they would welcome, as they were convinced that the treatment had done them far more good because of the missionary's prayers, and that the subscriptions were not to be paid unless he would take charge of the hospital. He still declined and they apparently

*An account of one of these medico-evangelistic tours is given in Chapter IX of "The Cobra's Den."

relinquished their purpose. Not so in reality. Through the collector of the North Arcot district and at their urgent solicitation, Dr. Chamberlain was at last induced to open the new hospital under the auspices of the local government, but with the distinct understanding that it was to be under his charge. The supplies he purchased with the Rs. 1,700 contributed by the people of Palmaner. A Christian staff was appointed, and he remained there some weeks, preaching and performing operations, until the institution was fairly on its feet.

The Scholar and Literary Worker

It was not surprising that his Hebrew scholarship, with his knowledge of the Telugu language and literature, should point him out as the one man of the mission to serve, with representatives of other missions, on the committee for the revision of the Telugu Bible. From 1873 to 1896 he was its chairman. No work could have been more congenial and scarcely any other more important. He corresponded extensively with other scholars in India and elsewhere, and for ten years gave to the work fully half his time, for which the American Bible Society contributed half his salary and his expenses. He was also, for many years, a member of the Telugu Committee of the Religious Tract Society.

His admiration of the "mellifluous and beautiful language" of the Telugus, combined with his sense of the needs of the rising Church and the multiplying Christian families, led to the compilation of his Telugu hymn-book. Many of the hymns were translations, many he composed himself. The book was greatly appreciated and

generally used throughout the Telugu country and among the Telugus of Burmah. It passed through five editions, the last of 11,500 copies, all of which were sold. It was most fitting that he should be carried to the grave amid the singing of these beautiful hymns by the people who loved him and whom he had so faithfully loved and served.

In other directions, too, his pen was busy. His name and work became known far beyond the bounds of India. His many stirring letters and appeals in American, English and Australian papers served to stimulate and increase interest in missions, their problems and progress, in all those lands.

Few publications, probably, have done more to familiarize the Christian public with the condition of the people of India, and the nature of missionary work carried on among them, than the leaflets, which from time to time issued from his pen. Their circulation has been wide, not only within the bounds of the Church he represented, but in the Christian community generally, other boards and societies having sought the privilege, freely accorded, of printing some of them for themselves. Founded almost entirely on incidents within his own experience, they presented, in graphic style, the methods of evangelistic work, of meeting inquiries, answering objections, appealing to the inmost thoughts and cravings of human nature and of the effects of the truth thus proclaimed. The same may be said of his books, "In the Tiger Jungle," issued in 1896, and "The Cobra's Den," in 1900. Of these books many thousands have been sold. Men before skeptical as to the

value of missionary effort or indifferent as to its prosecution have been convinced by reading them and become steadfast and active friends of missions.

The preparation of a Bible Dictionary in Telugu lay near his heart. For it he began to make preparation quite early in his missionary life. To it especially such time and strength as he had in the last eight years of his life were devoted. It was his thought that for this purpose no mere translation of any existing work would suffice, however well it might be adapted to meet the wants of Occidental readers. The Bible is an Oriental book. Many things in it requiring elucidation for readers of the West have little difficulty and need little or no explanation for Orientals. On the other hand, subjects touched lightly in existing books of the kind, or barely touched upon at all, need careful handling for the readers whom he sought to help and benefit. On this principle he proceeded and, as the result, an entirely new book grew upon his hands. After his return from his last furlough to the United States, in the quiet retirement of Coonoor, the station in the Nilgiri Hills, he devoted himself to the production of this work, which he hoped to live to complete, leaving it as his last gift and legacy to his Telugu people.

When stricken down by paralysis in 1902 all work upon it and all hope of its completion were for a time abandoned. But as he slowly came back to life and recovered strength, hope revived, and with the aid of a competent assistant he resumed his labor, giving to it so much time as his strength would allow, earnestly hoping he might live to complete it. In 1906

he had the satisfaction of sending the sheets for the first volume to the printer, and wrote, "I am not going to wait until the last sheets of the book come from the press before I say 'it is time to give glory to God.' I feel like giving thanks and glory to God just now. If you had seen me as I was in June and July, 1902, you would not wonder that I feel so. Then I had recovered enough to think over and mourn over the interruption of the work on which I had already expended so much labor and thought, but no one dared to encourage the thought that I would ever be able to take hold of the work again and carry it on even to the bringing out of one volume. Now that the first volume is in press and will ere long be out, I do not feel as anxious as I did, for if I should now be suddenly summoned, some one else would take it up and carry it through, and perhaps do it far better than I could, tho no one else has had nearly the preparation for the work that I have, by God's providence, myself had. But my conviction still is and grows stronger that it was for the completion of this very work that God so wonderfully raised me up."

The Champion of Union on Mission Fields

In still another line of effort Dr. Chamberlain was privileged to render signal service,—that of the union of churches in foreign mission fields, and especially in India. When this thought was new to many, and to many not altogether welcome, he became its ardent and distinguished champion. When at home on furlough he advocated it with all his mental and spiritual force, clearly discerning and as clearly showing how the cause of Christ was weakened and the triumph of His cross delayed by the multi-

plied divisions, often resulting in rivalries and interference if not open strife, among those who were ostensibly seeking the same object, the bringing of the whole world to Christ. On one occasion, a meeting called for the consideration of this subject in one of the largest churches in the city of New York was rescued from flat and dismal failure by his earnest and eloquent appeal.

In 1885, being at home on furlough and a member of the General Synod of the Reformed Church in America, he was made a member of the Standing Committee on Foreign Missions. At that meeting and largely through his advocacy, the Classis of Arcot was "permitted and advised to initiate such measures as shall tend to bring together the churches of the Presbyterian polity in India." The Classis was furthermore assured that the Synod would endorse its union "with such a union of the Church of Christ in India composed of those holding the Reformed faith and Presbyterian polity." As it was understood that he would be passing through Great Britain on his return to India about the time of the meeting of the Presbyterian General Assemblies, Dr. Chamberlain was "commissioned to present to such of the Presbyterian assemblies as he may be able to visit the fraternal greetings of this body, and to draw their attention to the unanimous action of this body in favor of organic union on mission fields of those holding the Reformed faith with the Presbyterian polity, in the hope that similar permissive action may be taken by their respective bodies authorizing their missions in India to take part in such a union."

This commission he gladly accepted.

Tho the time of his return did not permit him to visit and address the assemblies, yet a fine representative gathering of all the Scotch churches was held in November, 1887, at which he "spoke for an hour and conferred for an hour longer." His statement had its effect. It was characterized by the chairman and by the leading representative of the Established Church as "the eloquent, lucid and convincing address of the representative of the Reformed Church in America." Strong efforts were made to induce him to remain for the meetings of the General Assemblies in the following May or, if that were not possible, to return from India at that time to attend the four Scotch, the Irish, the English and the Welsh assemblies, with other great gatherings then in prospect. But his face was set toward and his heart upon his work in India, and he declined. The visit, however, bore fruit and to it may be ascribed, in part at least, the successive and successful union movements which resulted in the establishment, first of the South India United Church in 1902, composed of the churches of the Classis of Arcot of the Reformed Church and the Madras Presbytery of the United Free Church of Scotland, and, second, of the Presbyterian Church in India (for all India), in 1905.

To the promotion of these movements he devoted himself with his accustomed ardor. He had a principal share in arranging the plan and details of the necessary proceedings for consummating the union in South India, and was elected the first moderator, or president, of the newly constituted "Synod of South India" in 1902.

Known as he was throughout all India, it was natural that his counsel and aid should be sought in planning for the larger union of all Presbyterian and Reformed churches in the empire. Here, too, he rendered such assistance as was possible for him, urging strongly that the creed and canons adopted for South India should be accepted for the larger church.

The Consummate Advocate of Missions

Ten years of Dr. Chamberlain's most useful and eventful life were spent in this country on furlough. Part of a year also was spent in Australia. In every instance these departures from the field were made imperative by the condition of his health. Yet they served to bring him into contact with the churches, his own and others, and gave him the opportunity to impart to them something of his own flaming zeal "for Christ and India" and for the whole non-Christian world. Perhaps in no respect and in no other way did he render more signal and effective service to the cause of Christ throughout the world.

Four times he revisited his native country, the first in 1874. Meeting in Egypt a party of friends intending to make the tour of Sinai and Palestine, and having the means to do so generously provided, he joined them. Careful observations were made, and the question of the true Mt. Sinai was critically studied on the spot. Much valuable material and information were accumulated which he subsequently found of use in the preparation of his Bible Dictionary.

Arrived at home with his family, he soon began, notwithstanding the fever which had made his coming a necessity, to make those unique and stirring

addresses which captivated his hearers and spread his name and fame far beyond the bounds of the Church whose missionary he was. A new force had come into the life and work of the Church—a new and distinct stimulus to missionary activity.

These addresses were characterized, as all who heard and remember them will testify, by great intellectual force, breadth of vision, wide knowledge and a firm grasp of facts and principles. Added to this was a certain clearness alike of perception and of statement which enabled him to produce the impression he desired to effect. This effect was heightened by a wonderful fertility and aptness of illustration; each statement of truth or principle being enforced by pertinent and telling incidents drawn chiefly from his own varied experience. In this he was greatly helped by a marvelously retentive memory which no detail, however minute, escaped, and by a vivid imagination which clothed anew with life the scenes he sought to describe and enabled him to present them as real, as in a series of "living pictures," to the apprehension of his hearers. More than all was the intense earnestness which breathed in all his utterances on the great subject that filled his mind and heart. Evidently this was not a mere professional pleader, but one whose very life was in the things he uttered and the work he did. Hence they became a thing of life to others, and multitudes—among them many of the most influential friends and generous givers to foreign missions—ascribed their first interest in them to having heard him speak.

His services were everywhere in demand and it was difficult to restrain him within reasonable bounds. A con-

suming desire to plead the cause of India, his India, "Christ's India," seemed to possess him. Tho all his furloughs were undertaken for the restoration of his health, impaired not only by fever, but later by other serious and complicated ailments, no labor seemed too hard for him to perform and no demands upon his time and strength too great for him to meet. Often he paid with severe and rack-ing pain for the exertion he had made, but the next call found him ready, even glad to meet it.

Such were the evident force and ability of the man that the most flattering offers were made him with a view to detain him, if possible, in this country. But nothing could turn him from the purpose of his life.

Honors were heaped upon him. In one year, 1878, three colleges—Rutgers, Western Reserve and Union—conferred on him the degree of Doctor of Divinity. To these was added that of Doctor of Laws, in 1900 from Hope College and from Western Reserve in 1901. In 1878 he was made president of the General Synod of the Reformed Church in America, the first foreign missionary to be accorded that distinction in the history of that church. When the Synod met the next year he was back in India, returning by way of Japan and China. His visits to the missions in those countries brought great cheer and encouragement to the workers and were long remembered with pleasure and gratitude by natives and foreigners alike. In everything he saw he manifested the keenest interest and to many imparted far more than he received.

Dr. Chamberlain's second furlough was signalized not only by his efforts in behalf of union, already mentioned,

but by his successful endeavor to secure the establishment of a theological seminary in connection with the Arcot Mission, and a liberal endowment for the same. By his personal effort more than \$45,000 were raised for this purpose before he left for India in 1887. Through his personal influence this amount was subsequently and gradually increased by bequests to nearly \$70,000, a sum sufficient to meet all the expenses of the institution, including the salary of its missionary principal. From this, the first endowed school of the kind in India, are sent out, year by year, not only ministers but thoroughly equipped evangelists and lay workers.

In the same year, 1887, in obedience to a telegraphic summons from Mr. Moody, totally unexpected, he made at Northfield one of his most comprehensive and stirring addresses on "The Field and Conflict in India: The Opportunity of the Ages," closing with a threefold message which he believed himself called of God to deliver. To the students and young men present he rang out with fire and energy "the call for 5,000 volunteers for this glorious warfare." To the Y. M. C. A. he appealed for the extension of its methods and work to India, to aid in developing and training "the life, the energy, the spiritual earnestness for the work of saving other souls" of the more than 600,000 young converts who needed such training.

In 1900 he was chosen to represent the large body of missionaries present at the Ecumenical Conference in New York, and the still larger number of those on the field. In earnest tones, which those who heard him will never forget, he pled for a new "impetus of enthusiasm," for "help in tactics and

strategy," for "more of unity, comity and cooperation," for a recognition and declaration by "the world-wide Church in council" "that this conquest of the world for Christ is the fundamental object of the Church's existence," and that "only to the extent in which she fulfils this God-appointed destiny will she be blest of God."

Before the year 1900 closed he was again in India and giving himself to his chosen and allotted work chiefly on his Telugu Bible Dictionary, but also in the care and oversight of the Church and work at Coonoor. Fearful dissensions rent the Church, but by unwearied patience, unstinted effort and counsel, love and prayer, he had the great joy at last of seeing the strife allayed, those who had left restored in penitence to the flock and fold they had forsaken and the Church entered on a career of renewed prosperity.

Tho largely withdrawn from the more active labors of the mission, it was a satisfaction to be able still to serve it. Such was the confidence reposed in him by his brethren, and the desire to honor him and also to avail themselves of his wise counsel, experience and administrative ability and tact, that numerous offices were crowded upon him. All these he cheerfully bore and performed with his accustomed thoroughness and fidelity, tho often at the cost of great suffering and pain.

In May, 1902, he was stricken by paralysis. For weeks, lengthening into months, his life hung in the balance. But gradually, to the surprise of all his friends and his physicians as well, strength gradually returned, and he was able to take up again his literary work. He fondly and gratefully believed that God had raised him up that

he might complete the work on which he was engaged. That was to be his last great gift to his beloved Telugus. One volume, about one-fourth, was finished and carried through the press in 1906. The rest awaits completion by another hand. In October of last year, 1907, he was compelled to lay aside all work of every sort. By the advice of physicians he left his station in the Hills and came down to Vellore, where for several weeks he was under the care of physicians who loved him. His symptoms baffled them and he made little or no progress toward recovery. Finally his desire to return to the home at Madanapalle which he had himself reared became so strong that the doctors yielded and he was tenderly borne thither. There he lingered for some weeks, watched over and tended with anxious solicitude and loving care. And there, on March 2, 1908, surrounded by some of those whom he loved best on earth, and in the midst of the Telugu people for whom his life was given, he passed away into the presence of the Master whose service was his delight.

Thus by a series of gracious providences was it made possible for the long-cherished and often expressed desire of his heart to be gratified. "It has been my earnest prayer for years," he wrote while in this country in 1900, on hearing of the death of one of his associates in India, Dr. John Scudder, "that I may be summoned up from the forefront and my mortal remains laid to rest among 'my people' at Madanapalle." And as he loved the people, so they loved him. All castes, classes and religions united in "a wonderful tho not surprising exhibition of love and sorrow" when his death was known. The funeral services were

largely conducted in the Telugu tongue, and he was followed to the grave by a large concourse of people, native Christians, Hindus and Europeans, amidst the singing of the beautiful Telugu hymns, many of which he had himself composed. Five of his junior colleagues laid him to rest on the very spot where he had pitched his tent when he first came to Madanapalle forty-five years before.

The Man

Think what we may of his abundant labors, his great achievements and the great benefits he conferred upon India and the Church of Christ which it has been the aim of this chapter briefly to set forth, it remains true that the highest service he rendered was, after all, in being what he was. There was a marvelous versatility, a many-sidedness, about him. Totally separate from and yet finely blended with his character and ability as preacher, doctor, scholar, were other qualities fitted to other lines of activity, in any one of which he might have attained to eminence. Few of his many friends, probably, knew that he was an inventor, constructor and mechanical genius of no mean order. That he was also a diplomatist is shown in the wisdom to conceive and outline far-reaching and comprehensive policies which he possessed, together with the capacity to bring into harmony those of opposing views and to meet difficulties and perplexing problems with practical wisdom, sagacity and common sense. This made him a most valuable counselor to his missionary brethren and to the board at home. Withal he had something of the politician, using that much-abused word in its best sense. He knew how to secure the objects on which his heart was set

without antagonizing others, and by expedients which occurred to him, alone. And so all these qualities combined to make him the sagacious, far-sighted, broad-minded, constructive missionary statesman he proved to be.

Beyond and above his natural talents, conspicuous in many and various ways, there was a nobility of nature, mingled with a true simplicity which impressed and captivated those with whom he came in contact. His was a soul above all meanness of thought, or speech, or deed. The law of kindness was in his lips because love to all men reigned in his heart, and he would speak evil of no man. Brave to a fault, he shrank from no danger, hardship or sacrifice in fulfilling his ministry of preaching and healing. Self-poised and self-possessed, but not self-centered or self-assertive, his balance was not easily disturbed. Amid all the applause that followed him and the flattering offers made him, none of those things moved him to forsake his purpose to spend his life for Christ and India. He preserved the even balance of his mind and the even tenor of his way.

Of unfailing cheerfulness, he accepted the events of life as the ordering of his heavenly Father, believing always with Browning, whatever the seeming, that

God's in His heaven,
All's right with the world,

and saying in effect, if not with his lips,

I worship Thee, sweet Will of God,
And all Thy ways adore;
And every day I live I seem
To love thee more and more.

His social qualities multitudes attest. He was a most delightful com-

panion and inmate of the many homes to which he found an entrance. Happy himself, it seemed his mission to make others happy too. A breeze of new life came in with him. Flashes of kindly and often humorous light illumined his conversation. He became quite naturally the delightful center of every social and family circle of which he happened to form a part.

Perhaps no trait was more characteristic of him than his abounding joy. Joy in his work and in its fruits. Joy in his associations and fellowships. Joy in his plans and hopes, and joy in God even when those plans and hopes seemed frustrated and disappointed. If, in the last few months of life his joy was clouded and the brightness of his spirit dimmed, he yet endured with meek submission until the

long-expected summons came and he entered into the unclouded joy of the Lord whom he had so long and faithfully loved and served. In India, in America and throughout the world his memory is precious and it will abide.

This brief sketch may well close, as he no doubt would have it, with his final appeal at the end of his address at the New York Ecumenical Conference—his last strong plea “for Christ and India”: “O Church of the living God, awake! Fill up the mission treasuries to the overflow. Let a shout go forth that shall say ‘March onward! in the name of the King of Kings! March on and conquer that land for Christ!’ Let that word come, and within the lives of some sitting here will we show you all India bowing low at the feet of our Jesus.”

POLITICAL PLOTTING AT THE VATICAN—II

EDITORIAL

All statecraft, as the word hints, is *crafty*; and Lowell, in his “Democracy,” says, “it is no longer looked upon as a mystery, but as a business,” like every other business, having methods well defined and means skilfully fitted to ends. A previous paper treated of certain features of the Romish Church state, such as its assumption of magisterial power and its assertion of infallible authority, its scepter of sacerdotalism, and its three tribunals; and now we turn to consider some further proofs of the political aims and activities which center at the Vatican.

I. Prominent among Rome’s expedients stands a *seductive and sensuous externalism*.

All imperialism depends largely upon spectacular display, and never was there more perfect mastery of the appeal to the senses. The eye is dazzled by symmetry of form glorified with gorgeousness of color and brilliance of luster; the ear charmed by musical intonation and the sirens of melody and harmony, instrumental and vocal. Three similar and suggestive English words express certain effects produced through the senses: “blare,” the trumpet blast that, for the time, makes the ear deaf to other sounds; “glare,” hinting a light or luster that blinds the vision; “flare,” the effect of bold and strongly contrasted colors. The three words, together, convey the thought of mental faculties confused

and bewildered through the corresponding bewitchery of the physical senses.

In his *Roma Papale*, Desanctis, years since, sketched, with one stroke of his pen, the plan of the Curia in Great Britain: "*to mission England through the senses*"—a resort not to Scripture or reason, but to spectacle; not to argument, addrest to conviction, but to fascination, appealing to the imagination. One of Chesterfield's maxims was, that, if you can engage the passions on your side, you need not fear what reason may do against you; and the plan was to captivate and capture sensible Englishmen through the passion for the spectacular, dignifying by the names of art, esthetics and symbolism, mere man millinery and gorgeous, imposing ceremonial; putting out the eyes of Reason and setting the blinded victims to grind in the mill of ritualism.

This subtle appeal to the sensuous is the foremost factor in the seductive Romish ceremonial. The splendor of glittering pageantry and procession; the elaborate attire—the white pallium with its pendants on breast and back and its adornments of crosses; the miter and maniple, pluvial and chasuble, stole, alb, and amice; the glittering altar with its golden crucifix; the tabernacle, with its consecrated "host"; the burning candles and floating incense and tinkling bell; the multicolored banners and streamers; the glory of stained windows and the liquid music of organ-pipe and human lark—here the spectacular and the sensuous reach their perfection of combination and captivation!

On great occasions, this art of witchery is almost resistless in its charms—for example, when, in the

elaborate festival of Holy Week, the office of the *Tenebræ* is chanted. During the service, there stands in the sanctuary a massive candelabra, supporting fifteen lights arranged in triangular form, symbols of Christ and the prophets who predicted His advent. One by one the lights are put out, till only that at the apex of the triangle is left burning; then this also is removed and placed under the altar till the close of the office, when it is brought back—symbolizing our Lord's death, burial and resurrection, the last being specially signalized by a cross let down from above, ablaze with brilliants!

Few spectators can be unmoved before such a combination of the spectacular and the symbolic. In fact, it is this deft weaving together of sense and symbol that lifts such superb display to the level of intelligence and culture. Yet it remains true that these master devices become snares taking the soul captive through the senses; and sometimes degenerate into mere tricks of trade, appealing to the sensational; as when, in certain great Vatican Councils, a movable throne for the Pontiff was adroitly placed where, at a critical moment, the sunlight would fall athwart him, like a benediction from above, a smile of Heaven—eliciting the shout from the conclave, "The Sun! The Sun!"—a trick so often repeated as to give rise to the phrase, "*The indispensable sunbeams.*"

2. Another expedient, helpful to this Vatican type of statecraft is the appeal to the chivalric element in human nature.

This finds supreme expression in the championship of a *divine Womanhood*, the *Mariolatry* of the Romish Church

state. Humanity not only yields to feminine fascination, but is so incomplete without the female element that even the inspired story of Creation treats man as a unit, with two essential factors, male and female (Genesis 1:27). Woman is instinctively felt to be indispensable, not only literally but spiritually, to all true life, domestic and social, ecclesiastical and spiritual. The Word of God, however, never so exalts and enthrones any woman as to furnish a pretext for idolatry. Even she who was "blest above all women" is never once the object of excessive homage; instead of being lifted to a heavenly throne, she is seen seated side by side with other godly women who ministered to the Lord and waited in prayer for His Spirit. When John on Patmos looked through the open door, he saw no throned object of worship but the Lamb.

Adolph Saphir remarks that significantly the Hebrew tongue has no word for *goddess*. But through the whole history of papal Rome may be distinctly traced the gradual elevation of the virgin mother of our Lord, not only to divine honors, but to supremacy, as "Queen of Heaven"—and, as in the inscription on an Irish Cathedral, regarded as "*Refugium peccatorum*"; until, on December 8, 1854, her summit of glory was reached, in the decree of the Immaculate Conception.

What that meant will appear when one recalls how the Archbishop of Rio Janeiro, returning to his see from that festival, publicly declared the Virgin to be the *supreme authority* in the celestial court, "even Jesus, as a loyal son, yielding to her filial obedience." Thus, to exalt the Virgin achieves a

double result: it satisfies the chivalric sense in humanity, making every devotee a Knight of the Virgin—the unique woman of the ages; and all life a tournament, where she is at once the presiding queen, and the lady in whose honor the combat is waged, to be defended by every lance and adored by every knee.

While we concede this to be another master-stroke of policy, the unscriptural character of such adoration of the Virgin can not well be denied. De Quincey remarks: "There is one sole idea of God. All idolatries alike, tho not all in equal degrees, by intercepting the idea of God through the prism of some representative creature, that partly resembles God, refract, splinter and distort that idea; so that idolatry is not merely one of many evils, and one utterly beyond the power of social institutions to redress, but it is in fact the fountain of all other evil that seriously menaces the destiny of the human race."

Exaltation of Human Tradition

3. As human governments exalt men's opinions, Vaticanism exalts *human tradition*, another weapon of statecraft. Autocratic rule seeks to ally with itself human wisdom and philosophy; alike among savage Hottentots and cultured Athenians, wise men have been found at court, the best the community could supply, whether the Magians at Babylon or the crafty *Izanusi* at Inanda.

Rome has always been perversely Aristotelian, because that deductive system best accords with the policy which frames a doctrine or decree and then warps even Scripture to fit the crook of the dogma. Man's opinions have more and more ruled at the Vatican, and tradition has been used to

interpret and often make void the Word of God, especially when tradition is venerable with antiquity, forgetting Cyprian's maxim that custom may only mark the old age of error—*consuetudo vetustas erroris*.

Whenever the decrees of an infallible church conflict with the teachings of the inspired Scripture, it is a foregone conclusion which shall prevail. The creed boldly recited at St. Peter's in the days of Pius IX declared: "I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the holy Roman Church. I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures." Then follow sundry paragraphs concerning what is so to be received—the "Propitiatory Sacrifice for the living and the dead in the mass, and the transubstantiation of the bread and wine into the blood of Christ; "the doctrine of Purgatory," and the "help of the suffrages of the faithful for the souls detained therein;" the invocation of saints and veneration of their relics; as also of images of Christ, the Virgin and the saints; the power of indulgences, and the supremacy of the pope as "Vicar of Jesus Christ." These twelve decrees, not one of which is derived from Scripture, seven hundred prelates repeated, not only vowing allegiance to them but banning with anathemas all who, however conscientiously, reject them! What is this but a state, framing a code, and affixing a capital penalty to all disobedience or even disapproval of its laws! Human opinion becomes authoritative, and the error of the Phari-

sees in exalting Tradition is repeated, the Council of Trent making Tradition of equal importance with Holy Scripture; and with like effects as in Jewish history, for, from the very point where this doctrine obtains, and in proportion to its prevalence, deterioration in both cases began and advanced.

In a manuscript copy of the orations of Gregory of Nazianzen, in the Paris Library, one chapter is prefaced with a superb illustration, portraying the Council of Constantinople, in 381, met to judge the errors of Macedonia and Apollonius. The bishops are seated in a semicircle. Theodosius, the emperor, is there, but neither prelate nor emperor occupies the throne in the middle of the semicircle. Upon that throne lies the Roll of Holy Scripture. All this is now changed. Tradition was first admitted to a joint seat of authority with the inspired Word, and then became practically a usurper, and opened the way for Rationalism, many cardinals and not a few popes being downright infidels, denying fundamental facts about Christ, even his resurrection, so that Luther boldly declared the Church of Rome "founded, not upon the rock of Scripture, but upon human reasoning, and a rationalistic body."

Tradition became practically supreme, and submission was abject. Whenever this is the case it means a putting out of the eyes of intelligence and putting fetters upon reason, conscience and will. Such compulsory obedience is the expedient of despotism, which uses force, and appeals to fear. Whether the victim sighs or sings, he is a caged bird at best. No wonder the candid student of history laughs at the folly and ab-

surdity of all such servile surrender to human "infallibility," while he finds three councils condemning Pope Honorius as a heretic, and one advocate of infallibility conceding that "*the Pope is fallible in some things*!" As the famous French monarch boasted, "I am the State," Pope Pius IX said to Cardinal Guidi, "I am Tradition." Archbishop Kenrick dared to oppose this new decree of 1870, saying "It not only impairs the rights of bishops, but imposes on the faithful the necessity of believing that the Roman pontiffs never did err in faith, which indubitable monuments of history seem to disprove; and that they never will err in the future, which we hope but are not able to believe with any certitude of divine faith."

The Supreme Pontiff attests official papers by a seal ring, and, since the thirteenth century, each pope has worn a ring of his own, which, to prevent its fraudulent use after his death, is broken to pieces with a hammer, a wholly different one being made for his successor. It is somewhat so with a pope's proclamations and decrees; some other pope may deny or annul them; despite his infallibility, some new pronouncement may annul the old.

Even a serious subject has often a ludicrous side, as when a bishop argues for infallibility on the ground that Peter was crucified, head downward, to show that the *body was to be supported by the head*, he who supports being infallible but not he who *is* supported! And when M. Veuillot proclaims "three great devotions, in Rome: the Holy Sacrament, the Holy Virgin, and the Holy Father," one can not but wonder how such an announcement, at the first council in

Jerusalem, would have struck the Apostle Peter!

4. In all political plots there is an element of *intrigue*; and the Vatican policy is one of *duplicity*. Jesuitism has some good points, but sophistry and casuistry are its favorite weapons, so that a principle, affirmed in the opening of a paragraph, by a Jesuit writer, is often, before its close, rendered nugatory by qualifications; or what is at first disclaimed, is afterward set up, veiled and disguised. Reasoning is often in a circle, what is to be proven being called in as evidence in its own favor. A member of the Congregation of the Index incautiously said, before a Protestant: "You must never trust any edition of any work whatever that has passed through the hands of the Jesuits." The presiding genius at the Vatican is secrecy, which is the necessary mask of duplicity. Cardinal Newman's evasions and denials illustrated Talleyrand's maxim that "speech was given us, not to reveal, but to conceal, our thoughts"; and, under the smooth flow of his English mother tongue, robbed it of its good name for straightforwardness.

Expediency, twin brother of duplicity, and the idol of politicians, rules at the Vatican, using the gag upon truth, and apologizing for insincerity with its double motto, that "a lie is lawful in the interest of truth," and "we may do evil that good may come." In the Vatican Council of 1870, opposition was squelched by methods alike unfair and unjust: while an English cardinal declared is "as free as the British Parliament," it had not even the right of verifying the titles of its own members. There was no free discussion even of vital innovations;

before there had been time to read and weigh proposed measures, they were prest to a vote; and subtle changes were made in the *text* of papers after they had been submitted to the Council, hoping that, in the hurry, the alterations would escape notice! Until a French prelate, refusing to be silenced by the "three taps," charged the committee not only with thus violating rules, but with introducing amendments and "additions, surreptitiously, of importance beyond calculation," and that "changed the constitution of the church."* Even in the Council, such words as "lying," "deceiving," "cheating," flew about freely, like birds of the air, and outsiders called it audacious trickery. Surely it must be a corrupt political convention where even the Pope is charged with "unscrupulous methods," using blandishments and flatteries to serve his ends, or the bait of promotion to draw fish to his hook. A French bishop is quoted as saying: "There is no longer any scruple as to what is done to gain votes. It is a horror. There has never been anything like it in the Church"; and another adds, "it destroyed faith in anything ever done in the Church before." When on the last day of that eventful year, Victor Emmanuel first set foot as king in his own capital, the people seemed to hear the bells tolling the knell of craft, and ringing in the new day of honesty; and a little girl ran to his carriage, with a nosegay of flowers—red, white and green—saying, "Take this, KING HONEST MAN!"†

When the political spirit finds lodgment in the Church, not only confusion but collision between Church and

State is inevitable. The crystallizing law of any State is loyalty—allegiance to the civil power. The Vatican sets up not only a spiritual but temporal Head; the ordinary oath of papal bishops is in effect the vow of a feudal vassal to his liege lord. The Emperor Joseph II saw that no man, thus bound to the Pope, *could be reckoned as the subject of any other prince*, save by a "generous fiction." As every citizen owes supreme political adherence to the governmental head of his nation, any such sworn allegiance to a temporal sovereign, outside that government, becomes *constructive treason*, and may prove destructive should an issue arise.

The inspired Word declares "the powers that be ordained of God," bidding every soul "be subject" to them and our Lord clearly says, "My kingdom is *not of this world*." There need therefore be no confusion, much less, collision; but so soon as civil and spiritual functions get mixed in a church state, ambitious of political prestige and control, hostility may become so violent as to breed conflict of arms.

We repeat, that it is no uncharitable attack on other believers who differ in creed or conduct, to protest against a scheme, essentially political, even tho having an ecclesiastical name. The papal tiara is a growth of ages of increasing assumption. Pope Damasus II was content with a simple cap; which Boniface VIII, more than two centuries later, surrounded with a high coronet; forty years more, and Benedict XII added a second story to the golden head-dress; nearly a century more, and John XXIII surmounted both with a third coronet; and Pius IX decked it with the Kohinoor of

* Page 600.

† Page 670.

Infallibility! The triple crown, long since ceasing to be merely a churchly diadem, asserts not only *spiritual* headship but *purgatorial* authority and *temporal* supremacy; and it is this last assumption especially which is alike unwarranted by Scripture and inconsistent with civil government. When the triple coronet virtually disallows and absorbs into itself the imperial crown, the Church behind it has become a state, and a rival of all other governing powers.

The author of "Pope, Kings and People" briefly sums up his bulky treatise thus: "We think it impossible to deny that up to the present time (1876) this movement, viewed in relation to ultimate ends, has been a complete failure. We do not say as much of proximate ends. . . . The moral renovations, which were to attend the dawn of the new era, could not be indicated by any metaphor short of the primal burst of light on the horror of chaos. It was to be! So soon as the Lord should manifestly set His King upon His holy hill of Zion, all kings were to fall down before him and His enemies were to lick the dust. Parliaments were to recognize their impotence and expire. Populations, suddenly illuminated, were to behold the Savior of society, and lovingly bow to His law. As to any possible opposition, it was described as the heathen raging, as the people imagining a vain thing. It was only the kings of the earth setting themselves, and the rulers, taking counsel together against the Lord, and against His anointed."*

Providence, however, again has turned events "to the contrary." Scarcely had the Vatican Council set

on the Pope's brow the crown of infallibility, when Victor Emmanuel's troops poured into the Eternal City, and the head of this church state lost his temporal scepter and confest himself "a prisoner in the Vatican." Almost forty years have since fled, but instead of restoring that scepter, blow after blow has fallen upon the pope's hopes of empire. Witness the failure to place Don Carlos on the throne of Spain, and the Count of Chambord on that of France; the Catholic defeats in Prussia and Austria, Switzerland and Germany, not to say in Italy and Rome itself. Across the Atlantic, no great state has modified its law in favor of this new theocracy, while more than one has broken the yoke, and the one ideal ruler of the curia fell by the hand of an assassin. In Protestant countries the Vatican plot has found detectives and opponents in authors and statesmen; and, instead of the Vatican's new cosmos, the chaos is worse than before. Not one nation has submitted its code to papal revision, nor has one ruler been installed to reign under the laws of the Syllabus.* Nevertheless, the program not only remains but explains not a few of the modern plots to control education and legislation, parliaments and congresses, armies and navies. A world's dominion, steadily pursued since the days of Phocas, will not easily be abandoned, and there may yet come a struggle against a subtle foe with secret weapons.

There are scenes in which the irony of history has been conspicuous. In the Council held in Rome by John XXIII—the hero of the triple crown—the "Mass of the Holy Ghost" had just ended, and the Pope was seated on

* Page 672.

* Pages 673-675.

his throne, when a frightful owl suddenly came screaming out of his hole, and placing himself just before the pontiff, stared him in the face. In a superstitious age, such an adventure with a nocturnal bird in broad daylight, led to most ominous speculations, some whispering that the Holy Ghost had taken a strange form, indeed, to appear after the mass in his honor. The Pope blushing and in a sweat, instantly arose and broke up the assembly; but, at the next session, again the bird of the night appeared as before and outstared the Pope with his fixt gaze. More disturbed than ever, the Pope called on the council to drive away the owl, but they hunted him down in vain: he would not go, till, like an incorrigible heretic, he was killed by the canes they threw at him.*

It sometimes seems as if something worse than an owl had found a nest and brooding-place in the Vatican, with its thousand chambers—some gigantic bird of prey, with far-seeing vision, tireless pinions and powerful talons. Jesuitical subtlety of method, the political scheming, the grip of merciless authority, do not suggest the Spirit's chosen form—the dove. Religious opinion and practise are the heritage of free men, and will not brook despotic dictatorship. Charles V could not make two timepieces go exactly alike, and wisely concluded that men must have liberty to think unlike. On the same principle the Roman Catho-

lic may claim the right to hold his own opinions and pursue his own practises, whosoever may refuse to adopt or approve. But for any ecclesiastical body to attempt despotic control over society is to claim the liberty to infringe on the liberty of others, and intolerance can not demand for itself toleration.

A certain priest, whose habit it was to extol his church at the expense of all others, one day used a walnut as an object-lesson—the shell tasteless and valueless, and the skin, bitter and nauseous, representing the various other denominations. "But," said he, "the sweet kernel within, that is *my* church, the true body of the faithful." Whereupon, cracking the nut, there was only rottenness inside! With a cough to cover his confusion he dismissed his congregation.

It is more than doubtful whether political schemes do not introduce corruption and decay into the Church. There is but one true path to the throne and scepter of the world. The way of the cross is, with the Church as with the Master, the way to the crown. We must sacrifice ourselves for men if we would save them, and so manifest truth and godliness before them as to compel universal homage. The Church, clothed with humility, will reign sooner than if clad in the robes of royalty and adorned with the insignia of authority. The coronet of kings does not become her brow so well as the crown of thorns!

* Jortin's "Remarks on Ecclesiastical History."



EVANGELICAL WORK IN PORTUGAL

BY MRS. KATE H. YOUNG

A year ago we were just beginning work here in a fair-sized hall, which was cramped because of the crowd of listeners. Thank God, many of those listeners have now been transformed into "doers of the Word." For a whole year, unable to find a suitable hall, we labored under considerable disadvantage. But the Lord wrought, nevertheless; and as at our first anniversary, we saw a little group of regenerate men and women gathered in, which greatly rejoiced our hearts.

We preach uncompromisingly, however, against prevailing sins, giving no quarter to licentiousness, alcoholic drinks and tobacco, selfishness, worldliness, etc., preferring a little of the Lord's chosen ones to quantities of those nondescript "religious professors" who bring forth no fruits meet for repentance.

If we were less rigorous, and would only let people think that the narrow way may be widened out at discretion, we might have had a very large following, for during the year we addressed more than 29,000 people, more than 700 of whom expressed desire to become Christians, and were definitely prayed with and for to that end. The Lord's fan, tho, was busy during the year, separating the wheat from the chaff, bringing to light many of the hidden things of darkness; and there are many who attend the meetings and who have given satisfactory evidence of repentance toward God and faith in our Lord Jesus Christ, many of them exceedingly promising converts, and some having a keen intellectual grasp of God's plan of salvation, and giving clear testimony to Christ.

There are many other men and

women also who were "almost persuaded" on the occasion of our anniversary, and nearly all were, a year ago, in the darkness of ignorance and superstition, worshiping the Virgin Mary, the child Christ, the little wafer, and a host of saints.

We encourage them to read their Bibles, and have a weekly service for Bible study, when all recite verses, and the more enlightened express the results of their own meditation. Often, three or four discourse on the same passage, each getting a distinctly clear and independent view of the Scripture and never in contradiction.

The children, in their weekly meetings, give lengthy recitations, many knowing by heart John xiii to xvii; Matt. v, vi, vii; Rev. xx, xxi, xxii; and many other chapters in the New Testament and Psalms.

Some four or five brethren have run so well that we felt the time had come to put some wholesome responsibility on them, and after prayer and deliberation, we recently formed a Sunday-school of four classes, taught by them, and organized a series of cottage meetings, to be directed by them, which encouraged them much and incited them to more earnest and thorough searching of the Scriptures, laid on them a wholesome burden in praying for those entrusted to their charge, and stimulated them to more activity in seeking to win souls.

Just before our anniversary celebration (which took the form of a large tea-party in our garden), we found an excellent hall for our work, in a new building on the "Broadway" of Porto, where everybody passes, and which will seat comfortably about three hun-

dred and fifty, and a hundred and fifty more can hear, tho sight of the preacher would be obstructed.

The landlord would accept only two-years' contract, and we had faith to venture. Since then it has been very amusing to see how he repents his bargain! The crowds, the hymns, the preaching of salvation full and free through Jesus, and doubtless, still more, the uncompromising rebuke of sin so infuriated him that he acts like one beside himself—doubtless, his friend, the Bishop of Porto, has expressed his opinion on the subject!

The landlord tries in various ingenious ways to thwart us, but in vain! Lately he expressed his intention to break the contract, and force us to leave, but we believe the Lord will not let him succeed—meanwhile the work goes forward with much blessing.

Conditions here are very unsettled, the masses exceedingly tired of the oppressive Church and State *régime*, much of which is unpopular in the last degree. Some who ought to be shepherds of the flock are selfish, sensual, caring nothing about the people or their responsibility to them.* They are abjectly poor. Wages are low, taxes heavy, and the government seems to exist, not to protect and

cherish, but to drain and oppress. Food and clothes are dear, and everybody has to work hard to live. Children can not go to school because they have no bread unless they earn it.

A good mechanic rarely receives more than 50 cents per day, usually 30 cents, which of course can not support a family, so the wife has to work, too, carrying heavy loads on her head. Barefooted, drest in cheap calico, she trudges through the cold and heat, staggering under her heavy burdens, and often with a baby in her arms and a child toddling at her side. Her six-year-old boy or girl works out; their united efforts bring in less than one dollar a day! This provides a wretched hovel and a diet of cabbage soup flavored only with oil, coarse corn bread and cheap wine. Lack of nourishing food is a too frequent cause of consumption and early death.

Popish power is decidedly on the wane and to a large extent highly unpopular. Hundreds of thousands of educated, thinking people are avowed unbelievers. Jesuits, priests, sisters of mercy, etc., meet with many rude rebuffs. Men will jump off a street-car in disgust if they get aboard. The word "Jesuit" means all that is opprobrious to the Portuguese. Of course, the Church still holds sway with large numbers; but its power is broken, and even priests snap their fingers at the Pope's infallibility and laugh at his excommunication.

After a year's work here, we can testify that Rome keeps rather quiet; we have practically been left alone. Our chief difficulties have arisen from the opposition of those from whom we might look for help, but who have been stirred up because of our testimony against sin, and our call to repentance, and our witness against

* When this article was written Portugal was under a most despotic dictatorship, appointed by the King. No expression of adverse opinion was tolerated. Parliament was arbitrarily closed, Republican centers closed, and the press was so muzzled that news of facts could not be published.

People are terribly dissatisfied. They are writhing and groaning under the yoke and sigh for liberty. Yet the Dictator represented himself as having won the hearts of the people, when he was hated and execrated by all save government office-holders.

He was utterly rejected when he visited Porto, and went about under military guard, amidst rioting. Returning to Lisbon, and hoping for some show of enthusiasm there, he was met by scores of thousands who hissed him and gave cheers for Liberty. Soldiers were called out and shot indiscriminately, killing and wounding many. The situation there is tense. Revolution fills the air, and if the people were not half-starved, they would rally and break the monarchical yoke. No one is allowed to discuss the King.—(EDITORS.)

wine-drinking. The *standard* of nominal Christianity is not always, alas! according to the Word of God, and the bad example and subtle arguments of so-called believers are often used of the adversary to turn seekers away from the Lord.

Scores of Protestant church-members, convicted of sin in our meetings, wish us to take them into fellowship, but we refuse invariably, because we are aiming at the *unevangelized*

masses, and do not desire to proselytize church-members. Missionaries find that a real heathen convert, if properly taught, makes a more satisfactory Christian than semi-religious persons, who for years have been accustomed to disobey God while professing to serve Him. On the same principle we confine our work to evangelizing the unsaved and those who have had no practical knowledge of salvation.

ANNIVERSARY ECHOES OF THE INTERNATIONAL MISSIONARY UNION

BY MRS. H. T. BOSTWICK

"If any one wishes to know the secret of missionary life," says Dr. Edwin M. Bliss, "the best way is to see it as it is on the field. The next best way is to attend the sessions of the International Missionary Union at Clifton Springs, N. Y.

"It is distinctively a missionary gathering, whose prime purpose is not the gathering of friends, the arousing of the churches, the organization of work, but the fellowship of soul, the comparing of experience, and, perhaps most of all, the spiritual communion with one another and the Master. In the first place, the missionaries look into each other's face, and take each other by the hand; in the second, they recall those who have gone before. They also walk, and talk with the Master; they bid each other Godspeed in the work that remains for them to do. While these are distinct, they yet intertwine so that each is characteristic of all these sessions of Christian fellowship."

"There are no other meetings in the country," said one who attended,

"that give so complete an idea of mission work, both in its character and spirit." Others have emphasized the love and harmony that prevails and is evident in unity and brotherly love. It is difficult to distinguish between denominations by any utterances.

Loyalty to Christ, unquestioning faith in the Word of God, hopefulness in regard to the present, and unwavering confidence as to the ultimate triumph of the work are also remarked on as well as the advantages gained by a wider outlook of the work as a whole.

In an article written by the president, Dr. J. T. Gracey, in August, 1884, he described the first meeting held in Niagara Falls, Canada, and said: "The foreign missionaries and their wives resolved to perpetuate their fellowship and seek to aid each other, and organized a society to include all foreign missionaries abroad or at home, whether on furlough or retired, and so organized themselves under a constitution with officers as follows: President, Rev. J. T. Gracey;

Secretary, Miss F. M. Morris; Executive Committee, Rev. S. L. Baldwin, Rev. W. H. Porter, and H. T. Whitney, M.D."

In 1885, at the second meeting of the union, two native converts were present, one from Burma, and the other from China; and they told the story of their conversion.

Rev. J. A. Davis, for the first time present at the third meeting, in Thousand Island Park, August, 1886, wrote: "Rarely has the writer attended a meeting like that on Sabbath morning. It seemed as tho the Lord's children had come so close together and so close to their Heavenly Father that each could feel the throbbings of the other's heart; and each could feel the Father's arms around the whole company, drawing all close together and nearer to Himself. After the meeting we could not have made much of our own denominations if we had wished. At one of these meetings the writer sat with a Methodist behind, a Congregationalist in front, a Baptist on one side, and a Presbyterian on the other. The 'Amen' of the Methodist brother was echoed more softly by the Baptist, and whispered with deep feeling by the Congregationalist; but it slipped by the vocal organs of the Presbyterian, and dropt in two tears."

In 1887, more than twenty years ago, Rev. Arthur H. Smith, of China, one of the early members of this union, said: "A missionary is essentially a miner. He is engaged in sinking shafts in one spot. He knows well what is going on in his particular hole, but it is hard to get a good view of the horizon from a 600-foot level underground. It is an inspiration to hear of similar work elsewhere—of trials and triumphs in different and

distant lands. For this reason, few persons appreciate missionary meetings like missionaries. This is the value of an International Missionary Union—it brings us all together, and the distant is brought near."

In the report for 1891 we find these "nuggets" as exprest by different members present; "a greater desire to serve the Master in distant lands"; "a deepened sense of the Christian unity which rises above all denominational barriers"; "getting more fully acquainted with the best set of men and women in the world"; "entering more than ever into love and sympathy with the workers on our various mission fields."

Rev. James Mudge reported, "Two of the most characteristic meetings of the union, impossible anywhere else, and always fraught with intense interest, were this year especially thrilling: the Recognition and the Farewell." Another said of this same year: "No report, however elaborate, could convey the impression of an 'attending power from on high,' such as was felt in their personal presence and utterances; and as to the conduct, spirit and value of the meetings, few could disagree with a Christian layman of wide experience, when he described it as 'the best missionary training school in the world.'"

One other estimate for this same year from the pen of Rev. C. W. Green: "The International Missionary Union, after a decade, has proved its right to be and its value as a grand missionary agency. Such an organization and such an assembly of Christian workers can not be uninfluential. No one could attend such a convention and not notice how completely the spirit of sectarianism was lost in the

unity of the spirit and the bond of peace. And can it be questioned that in this union there exists a potential benefit that should be realized by all missionary boards of all administrations? The convention might easily be a school of instruction to those who are responsible for directing mission affairs in the distant lands of the Church's activities. Surely such an annual gathering of missionary workers has in it great possibilities, and is calculated to contribute blessing to the Church at home and abroad, and should be supported by the prayers and sympathy of all God's fellow workers."

At the meeting in 1895 a number of veteran missionaries were present. Among them Dr. and Mrs. Henry Blodgett, of China; Dr. and Mrs. William Ashmore, of China; Dr. and Mrs. James C. Hepburn, of Japan; Dr. Henry H. Jessup, of Syria; Dr. and Mrs. John Scudder, of India; Dr. James Clark, of Bulgaria; Dr. George Wood, of Constantinople; these making a group never to be forgotten. Mrs. Hepburn's cheery motherly speeches divested the meetings of any little parliamentary stiffness they might have had, and a looker-on said boldly, "You are the brightest, happiest lot of people I ever got among."

In 1899 we catch words from one who is dear to very many, and who has been much in our hearts and prayers of late. The last words to the union, as a whole, were that year spoken by Bishop Foss, who said: "We are not here as Baptists, or Methodists, or Congregationalists, or Presbyterians, but as Christians. The minor note of de-

nominalism has dropt out of our thoughts almost altogether, and the great note of faith in our common Lord has been struck. As a parting legacy I give you a passage that has been one of my richest jewels of Scripture for more than forty years: 'My God shall supply all your need according to His riches in glory by Christ Jesus.' God be with you 'till we meet again.' Brothers and sisters, I envy you. I see silver on very few of your heads, and those who have it have earned it by long terms of service. Voicing the sentiment of scores of missionaries and these hundreds of Christian people, I bless you in the name of the Lord and remind you again of this great word: 'My God shall supply all your need according to His riches in glory by Christ Jesus.'"

In 1906 the echo is on this line: "There is probably no gathering quite equal to this in its peculiar fellowship. Dr. Gracey once said, "I don't see why we should not worship I. M. U. It is like nothing in the heaven above, or the earth beneath, or the waters under the earth."

Some college friend once said to a fellow student of missionary birth: "How is it that you missionary boys always seem to know each other? It seems to make no difference whether you come from the Sandwich Islands, China, India, Turkey, or Africa, you are at once as familiar as if you had known each other all your lives."

"It is one of the privileges of the missionary birthright," was the answer.

Nowhere is that birthright realized more fully than at these conferences.



MISSIONARIES AT THE TWENTY-FIFTH ANNIVERSARY OF THE INTERNATIONAL MISSIONARY UNION

Key to Group Picture, from lower left corner, to right

(A.) 1. Mrs. F. S. Bronson. 2.* Miss Jennie Sanders. 3. Rt. Rev. C. C. Penick. 4. Mrs. W. F. Adams. 5. Rev. A. C. Walkup. 6. Mrs. H. J. Bostwick. 7. Mrs. Alice M. Williams. 8. Mrs. Frances Gates. 9. Mrs. J. S. Stone. 10. Rev. C. P. W. Merritt, M.D. 11. Rev. C. A. Nickols, D.D. 12. Rev. E. Grigg.

(B.) 1. Rev. J. Sumner Stone, M.D. 2. Miss M. A. Spencer. 3. Mrs. H. C. Smith. 4. Miss Tomi Furuta. 5. Miss Mary Siah. 6. Miss Grace Baksh. 7. Rev. Stephen Beck. 8. Rev. J. L. Humphrey, M.D. 9. Rev. J. T. Gracey, D.D. 10. Mrs. S. E. Newton. 11. Mrs. P. Frederickson. 12. Miss J. Stickney. 13. Miss B. Davis. 14. Rev. A. V. B. Crumb. 15. Mrs. C. A. Nickols.

(C.) 1. Rev. W. S. Bannerman. 2. Mrs. J. M. Jeremiassen. 3. Miss G. Hance. 4. Miss N. J. Dean. 5. Bishop M. C. Harris. 6. Mrs. Moses Parmelee. 7. Miss M. Files. 8. Mrs. Robert Hoskins. 9. Mrs. S. D. McMahon. 10. Miss Ella Hall. 11. Miss Carol Harris. 12. Rev. G. J. Geis.

(D.) 1. Mrs. C. P. W. Merritt. 2. Mrs. W. S. Bannerman. 3.* Miss Jeremiassen. 4. Mrs. J. P. Brodhead. 5. Miss Annie Barker. 6. Miss M. C. Zimmerman. 7. Rev. Eber Crummy. 8. Mrs. G. I. Stone. 9. Miss Clara Swain, M.D. 10. Miss E. Burton. 11. Mrs. Grace Stott.

(E.) 1.* Miss G. Merritt. 2. Miss J. Moyer. 3. Miss F. Plumb. 4. Miss J. Walker. 5. Rev. J. P. Brodhead. 6. Mrs. J. Craig. 7. Mrs. A. Mumford. 8. Mrs. A. Dowsley. 9. Mrs. C. Long. 10. Miss L. Latimer. 11. Mrs. E. Hallam. 12. Rev. E. Hallam. 13. Miss J. Ricketts. 14. Miss E. Schuff. 15. Miss M. Barnes.

(F.) 1. Rev. W. M. Nickol. 2. Rev. H. Withey. 3. Mr. E. Hole. 4. Mrs. C. S. Brown. 5. Rev. C. S. Brown. 6. Rev. G. Miner. 7. Mrs. A. Wiley. 8. Mrs. W. H. Belden. 9. Miss J. Gheer. 10. Mrs. S. Lewis. 11. Mrs. I. L. Stone. 12. Mrs. H. Hancock. 13. Mrs. W. Kitchin. 14. Miss M. Waters. 15. Mrs. E. Goodwin.

(G.) 1. Miss H. Root. 2. Miss J. Cody. 3. Miss H. Elgie. 4. Miss V. Lee. 5. Miss S. Brackbill. 6.* Mr. Miner. 7. Rev. A. Wiley. 8. Miss R. Parmelee. 9. Rev. S. Lewis. 10. Miss C. Mabie, M.D. 11. Miss C. Huntoon.

(H.) 1. Mr. E. Merritt. 2. J. Campbell White. 3.* J. A. Sanders, M.D. 4. Rev. Thos. Moody. 5. Mrs. T. Moody. 6. Mr. E. A. Miles. 7. Mr. H. J. Bostwick. 8. Rev. G. Lennington. 9. Rev. S. Burger. 10. Miss M. Claggett. 11. Rev. W. P. Adams, M.D.

*"Star" indicates missionary children.

AN INTERNATIONAL ANNIVERSARY TWENTY-FIFTH ANNIVERSARY OF THE INTERNATIONAL MISSIONARY UNION

BY AN OBSERVER

The meeting held at Clifton Springs, New York, June 3, 1908, for this silver jubilee celebration brought together nearly 150 returned missionaries from many foreign fields. As

usual the hospitable doors of the Sanitarium were thrown wide open by Mrs. Henry Foster for the entertainment of members. The general theme for this anniversary meeting was "The

Missionary Progress of a Quarter of a Century."

Rev. T. J. Scott, D.D., who went to India in 1862 and who was present at the first meeting of this association sent a paper entitled, "Reminiscences from Our Quarter-century Milestone," in which he said:

Some at this anniversary were present at the founding of the International Missionary Union in 1884. Rev. G. A. Mitchell, of Canada, was associated with Mr. Osborn in this enterprise and gave the address of welcome. Touching the genesis of this Missionary Union, Mr. Osborn had invited Dr. J. T. Gracey to arrange for a gathering of missionaries for fellowship and the discussion of missionary topics. Out of these meetings, or out of Dr. Gracey's brain, came the International Missionary Union.

In 1888, Dr. Henry Foster, always alert to the best interest of God's kingdom, gave the Union a hearty invitation to hold the session at his Sanitarium, but not until 1890 was the Union able to accept this call, and it was then asked to make its permanent headquarters at this delightful place.

The secretary, Mrs. H. J. Bostwick, presented the memorial list of those members of the Union who have gone to their reward—a list that includes many eminent people. A memorial service was held for ten members of the Union who had died since the last annual meeting, the list including Miss Sarah Simpson, sent to India in 1888 by the Canadian Baptist Board; Mrs. N. J. Plumb, sent to China in 1873, where she spent thirty-four years working under the Methodist Episcopal Board; Miss Ella J. Newton, sent to China in 1878 by the American Board; Miss Agnes McAllister, a Methodist Episcopal missionary, sent to Africa in 1888, where she did amidst great isolation a remarkable work. Mrs. Henry H. Jessup, of the Presbyterian Board, sent to Syria in 1855; Miss Agnes Gibson, who was the eldest woman who went in 1884 to China; Mrs. J. T. Gracey, sent to India in 1861 by the Methodist Epis-

copal Board, wife of the President of the Union, and who was one of the founders of the Woman's Foreign Missionary Society and one of its most conspicuous officers; Rev. Edward Hume, sent to India by the American Board in 1875; Mrs. Lewis Bond, of the American Board, who served thirty-six years in Bulgaria; Rev. Jacob Chamberlain, Reformed Church Board, sent out to India in 1859.

"Review of the World in Missionary Progress of a Quarter of a Century," was given in an able paper prepared by Mr. David McConaughy, vice-president of the Union.

At another session the subject of the "Changed Attitude of Non-Christian Religions," was considered and Bishop Harris of the Methodist Church gave an address, which showed the results of his observation in Japan.

He said:

Japan officially recognizes the importance of religion. Buddhism, is one-half Christianity. Eight-tenths of the Buddhists believe in salvation in Japan, and they get all that is helpful to them from the Bible. The action of the Buddhists when the Young Men's Christian Association convention met in Tokyo, in sending a committee to express their welcome, showed a marked changed attitude toward the work. There is no longer much opposition in Japan toward Christianity. Japan feels her moral responsibility. She feels the need of divine assistance. She feels the need of a deeper spiritual life.

Mrs. Frances H. Gates, who went to India as a missionary under the American Board in 1875, spoke of the changed attitude of the people of India. Rev. A. Lincoln Wiley, also of the land of the Vedas, said that India is growing more and more Christian, and the attitude of the educated people in India is encouraging. Rev. Ernest Grigg, a Baptist missionary to Burma said:

I think you will not find a more religious people than the people of Burma but they are heathen. Since October, 1904, 8,200 people have been baptized.

Mrs. Sarah E. Newton, who spent forty-three years in India, gave a short address on the same topic.

Rev. J. L. Humphrey, M.D., in speaking of his recent trip to India, where he was a missionary for forty-four years, said:

They learn to preach from us. They have a large Hindu college in India. One man, who had been preaching Hinduism for twenty years, said he came from the field thoroughly disheartened, because he was convinced that they could not reform the people, and lift them up through Hinduism. He gave his reasons why, and declared he was on the verge of becoming a Christian himself.

Bishop Frank W. Warne, who has been in the forefront of the Indian revival, delivered the annual sermon from the text in Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." He said:

I suppose you would naturally expect me, to tell you something of the building of the kingdom in heathen lands. It has been my lot to serve twenty years in India, and I want to tell you what has been done in that country.

In India there is one-fifth of the human race. Every fifth baby that is born into this world looks up into the face of an Indian mother. Our forefathers and their forefathers came from the same country. We fell heir to the Christian faith. They fell heir to the vain imaginations of man. All their sufferings and their greatest trials are the direct outcome of their religion.

Some folks go through life saying, "Any religion is better than no religion." Religion goes to the very depth of their lives—their eating, their baths, their walking, all are a part of their religion. One part of their religion is child-marriage. All girls must be married while infants; then, if their husbands die, which is often the case, and many times before they have ever seen them, they must suffer for it. It is believed that some sin that the child widow has committed is the cause of the husband's

death, and the husband's relatives make it their business to punish the widow, making her lead a life of the worst imaginable slavery. One-third of the population of this foreign land are in this condition.

The greatest evil in India, and the thing which makes missionary work harder in India than any field in the world, is caste. The first missions in India were founded by great churchmen and representatives from the Woman's Foreign Missionary Society. After toiling thirty years they had 10,000 converts, and in the twenty years that have succeeded this there have been 220,000 converts. We have had an increase of 73,000 converts in the last four years. The outlook in the near future is vastly better than any of the past. Mass movements are from the lowest classes.

These revivals that have been taking place on the foreign fields have not taken place by accident. They are the answer of long, continuous, earnest prayer toward that end. Revivals have not been preached up, but prayed down.

Separate Session

Notable sessions were those in which discussions showed the progress of medical work in a quarter of a century; and the changed attitude of non-Christian religions toward these and educational movements.

The evening service on Monday was in charge of Rev. J. Thompson Cole, who spent eleven years in Japan under the Protestant Episcopal Board. The topic was "Changed Interpretation of the Great Commission."

Rev. Thomas Moody, who has been on the mission field of Central Equatorial Africa since 1880, related the story of two young men who went out from his school to their native villages and during four years' work were instrumental in the conversion of six hundred of their native people. This was related as only one of many cases.

One of the special features of the farewell service was the presence of Archdeacon Thomson, the veteran missionary of the Episcopal Church in China. He went to Shanghai in 1859, and has been in active work ever since.

EDUCATIONAL REFORM IN CHINA

REV. SPENCER LEWIS, D.D.

Nowhere is the marvelous change which is coming over China more evident than in the matter of education. Nowhere was it more needed. Always attaching high value to education and literary attainments, their scholars were only learned in the lore of their ancient sages. They studied history, poetry, ethics, and systems of government and society, but of the history of other nations and of sciences they knew almost nothing, and so were regarded by Westerners as ignorant men. Their memories were cultivated, rather than their powers of thought. Every year hundreds of thousands of students gathered for the competitive examinations, by means of which alone literary degrees and official advancement could be hoped for. Their literary attainments were by no means to be despised, but the range was narrow, and there was little that was helpful in the sphere of practical affairs. Then, too, the system tended to the production of scholars of a narrow sort, rather than to the diffusion of useful knowledge among the masses. Nearly all the women and a majority of the men could neither read nor write. There was nothing to correspond to our system of public schools, and poverty prevented the most of the people from sending their children to private schools.

But a change was coming. Contact with the West was bearing fruit. The wiser and more thoughtful, especially those who had studied abroad, began to perceive the connection between the greatness and prosperity of Western nations and the general enlightenment brought about by their systems of education. They recog-

nized the vital importance of a radical change in their educational system and its extension to the masses. They saw that the State must do its duty by the individual, in order that the individual might help to make the State strong and prosperous.

So, along in the seventies, the government, under the influence of Yung Wing, decided upon the policy of sending picked students abroad to study. One hundred were sent to this country and placed under the best influences in our leading preparatory schools and colleges; but after the exclusion act of 1880 they were all withdrawn. I was fellow passenger with the most of them in crossing the Pacific on my first voyage to China in 1881. They talked fair English, many of them sang a fine tenor, and, on the whole, they seemed like a lot of our own college boys. Many of them have since held high positions in the service of their country, notably Chentung Liang Cheng, recently minister to the United States, and Tang Shao Yi, who last year negotiated the new Tibetan treaty with Great Britain, and who is now governor of Fengtien, one of the three new Manchurian provinces.

By our unfriendly attitude toward their students coming into this country we missed a rare opportunity to do China a great service. The treaty was not intended to exclude students, but the abominable treatment of those who tried to enter had that effect in many cases. Otherwise, instead of scores there might have been hundreds and thousands educated here and fitted for the leadership which New China now so sorely needs. We did not know

our opportunity and few cared, until the boycott of our goods compelled our attention. I am told that the labor organizations on the Pacific coast used to send men to spy on our customs officers, and if one of them treated an incoming Chinaman decently, the influence of the organizations was exerted to cause him to lose his place. But the boycott led to an order from President Roosevelt to the effect that these Chinese were to be treated courteously. And I am glad to be able to witness to the salutary effect of that order. Two Chinese boys from the Foochow Methodist College, reared in Christian homes and never under the influence of idolatry, crossed the Pacific in the same cabin with me a few months ago, and entering the port at Seattle, were treated as courteously as we ourselves were.

It is within the last decade, and especially within the last five years, that Chang Chih Tung, Yuan Shi Kai and Tuan Fang, the three greatest leaders in reform in China, have given special impetus and direction to the new educational movement in China, so that the progress has been by leaps and bounds. The progress in the last five years has been greater than in the previous fifty. The competitive examinations, in vogue for centuries, were entirely done away with by Imperial edict less than two years ago, and already schools after the Western pattern, from primary to university, are springing up all over the country. Last year it was reported that in the metropolitan province of Chihli alone, over which Yuen Shi Kai was viceroy, there were 5,000 primary schools. The number in these schools throughout the empire probably reaches into the hundreds of thousands.

A new style of books is coming into vogue in these schools. The beginner no longer sits dangling his legs from a backless bench, committing to memory passages from his country's sages, written in stilted, classical style, which is not spoken and not understood; but, like children in our own country, he studies primers and readers written in simple, everyday language and illustrated with pictures. The study of the classics is deferred till he has learned to read and write, and has some acquaintance with geography, arithmetic, etc. English may be taught after he has been in school a few years, but it is regarded as only one of the requisites of a good modern education.

With the radical change in the methods of teaching comes the demand for Normal training, and to meet this, Normal schools, each with several hundred students, chiefly taught by Japanese teachers, are found in many provincial capitals and large centers. The teachers can not all be taught at once, and for the present are brought in from their schools for a year at a time, but later on a two years' course will be required.

There are also manual-training schools, industrial schools, technical schools, etc. Of course in this transition period there are many things which are crude and many mistakes are made, but the Chinese mean business and are sure to succeed. Some one tells of finding a school in the country where the instruction in arithmetic consisted in the recognition of all the figures from 1 to 9. In another case a would-be teacher of English advertised his ability "to teach English from A to G."

Many of these new schools have

military drill and the most of them have physical training. Athletic contests and field-day sports are becoming common, tho formerly quite unknown.

These new schools in China are not all for boys. While, hitherto, scarcely one in one hundred of China's women could read or write, the necessity is now being felt of educating both sexes, and many schools for girls are being started. The Empress Dowager and Viceroy Tuan Fang are especially warm supporters of female education, they and others realizing that China can never attain to a superior civilization while the women remain in the depths of ignorance and superstition. China, like Oriental peoples generally, has put a low estimate upon women, but the product of mission schools has shown them what can be done, and has set them to thinking. When in 1905-6 the Government sent commissioners abroad, the Empress Dowager gave special instructions to those who came to this country to visit a typical woman's college. Accordingly they spent a day at Wellesley, and it is said that they were astonished and delighted at what they saw.

The reader will wish to know the causes of China's marvelous right-about-face in the matter of education. The reply is that the chief stimulus has come through the mission schools. Japan, which has one of the best educational systems in the world, has exercised a strong influence, but that influence has not been the paramount one. The mission schools have been right at hand and their work and output noted and approved. The graduates of our schools are much sought after as teachers, and if there were

ten times as many of them they would all find employment. Thus, while the direct influence of our mission schools has been great, it may be a question whether their indirect influence has not been greater. This is because they have been carried on upon a broad educational as well as Christian basis. They have been like a leaven in a great lump, whose transforming power was slow in its manifestation.

It might be thought that the opening of so many other schools would diminish the attendance upon mission schools. On the contrary, our schools were never so full. In spite of the fact that government and private schools are being opened up all over the country, and that the tuition in our schools is usually higher than in theirs, we are still overwhelmed with applicants. The number in attendance is limited only by the capacity of the school buildings and the size of the teaching force. This is because our schools are recognized as the best schools, and as their schools improve we must keep ours the best.

The question might be raised whether our schools have not accomplished their object. If their schools have been stimulated into being, what further need of ours? We answer that they were never so much needed as now, the Chinese themselves being the judges. In spite of their distinctively Christian character, many non-Christian parents prefer to send their children to our schools, because they know that we will look after their morals, and not let them run into all kinds of vice and wickedness. They often caution them against becoming Christians, but we rejoice to say that the most of them do become such before they leave us. Is not this work well worth while?

Can any one estimate what it may mean to win to Christianity those who are to have a leading position in the greatest awakening which has ever come to any people in all history? Especially during the last two or three years deep and powerful revivals have taken place in many of our educational centers. Two years ago in the Fouchau College, after the missionaries had been meeting for special prayer every week for nearly a year, a revival broke out which resulted in the conversion of nearly all the students. A few months later there was a similar experience in the Weihien Union College, Shantung Province, resulting in the conversion of all in the college but four. Similar revivals have occurred in many other schools and colleges. In both the above-mentioned cases a large proportion of those converted were from non-Christian families, and had been in college under Christian influences less than a year. The conversions were characterized by powerful conviction of sin, with deep repentance and confession of the same.

China is standing at the parting of the ways. The people are in a receptive mood and their minds plastic. Many of the more intelligent are becoming ashamed of idolatry, but at the same time they are reading materialistic and rationalistic literature from the West, published in Japan and translated into Chinese. Unless we make use of our opportunity to put a Christian impress upon the education and literature of China, there is great danger that in abandoning idolatry the people will drift off into ag-

nosticism. What we do we must do quickly. Every year, because it is near, thousands of students are going to Japan to study, and large numbers of them are being corrupted in morals and ruined. We are doing what we can to follow them and win them to Christ, but how much better to reach them at home.

China needs not education only, but Christian education. Never before has Christianity faced such a magnificent opportunity. If we fail to seize this opportunity it will never return. We are pouring out money like water for education in America. And I would not that less were given here, but only that our large givers might realize the great opening in China. What will educate one boy here will educate from ten to twenty there. And in the present critical period in China I believe that a student educated there would occupy a more influential position than the average graduate from a college does here.

Support is especially needed for theological students. A better trained ministry is needed if we are to reach the educated classes. This matter is of vital importance. While more missionaries are sorely needed, it is upon the native ministry that we must chiefly depend for the evangelization of their own people. All our better trained preachers could receive several times their present pay if they would leave the ministry and heed outside calls. These men are worthy of our help, and their work is of paramount importance. A thousand dollars now will mean more than ten thousand later.

OBERLIN'S CONTRIBUTION TO THE WORLD'S EVANGELIZATION*

BY A. W. STAUB

Oberlin College, which has just celebrated its seventy-fifth anniversary, was itself a missionary enterprise growing out of the great revival of 1830-33. It was the desire to establish a community and college which should contribute to the evangelization of the Mississippi Valley, then the "New West," that brought the two missionary founders, Shipherd and Stewart, to the regions of northern Ohio. But while their hearts and their eyes were first set upon "the desolate valley," they were not blind to the needs of "the dying world," as is evident from a statement in the first catalog, which reads:

Its grand object is the diffusion of useful science, sound morality and pure religion among the growing multitudes of the Mississippi Valley. It aims, also, at bearing an important part in extending these blessings to the destitute millions which overspread the earth.

One of the earliest associations organized among the students was a missionary society, composed of those who contemplated a life work in the foreign field.

The first Oberlin student to enter upon missionary service went out under the American Board to the Sandwich Islands in 1836, but from this time on, for many years, the earnest anti-slavery feeling on the part of the Oberlin students, and the somewhat dubious attitude of the American Board on the subject of slavery, combined to prevent Oberlin men and women from receiving appointments from the board. Under these conditions, the idea of self-sustaining missions was very generally favored, and a large amount of independent missionary work was accomplished. Much of this, very naturally, was expended among the colored people, at home and abroad.

During the long vacations, many of the students engaged in deputation

work, and being intensely abolitionist in sentiment, they were excluded from many communities, but a fine field for usefulness was often found among the colored people of southern Ohio, and the 20,000 ex-slaves who had fled to Canada for refuge. By 1840 it is said that no less than eighty were thus employed, for the most part without salary, receiving only food and shelter for their services.

Soon after slavery was abolished in the British West Indies, an Oberlin mission was founded in Jamaica by David S. Ingraham, who, while sojourning in Cuba in the search of health, conceived the idea of a mission to these needy freedmen, to be carried on independently of any outside assistance. For fifteen years the call for recruits was extended, and was responded to, until in all thirty-six had gone forward. For several years these much-enduring men and women depended almost wholly upon the labors of their own hands. They built their own dwellings, as well as chapels and schoolhouses. After a decade or two it became evident that the spiritual well-being of this island might, with wisdom, be turned over to the hands of British Christians, so that no more reinforcements were sent and, with a few exceptions, the missionaries took their departure and sought service elsewhere.

In 1839 a Spanish ship, the *Amistad*, came into port at New London, Conn., having on board nearly fifty native Africans who had been brought to Havana, and sold to slave-traders to be transported to Principe, 300 miles distant. On the passage they were told by the ship's cook that they were to be killed and eaten upon reaching Principe. This so excited them that they rose upon the crew, killed the cook, put their owners in irons, and dealt out to them bread and water in such rations as they had received from

* From *The Intercollegian*.

them, and ordered the pilot to take them to Africa, but he brought them to the American coast. Their owners, backed by the Spanish Government, claimed the Africans as slaves, and the government at Washington, with decided pro-slavery tendencies, was ready to favor the claim. But the anti-slavery sentiment throughout the country was intensely moved; prominent men in New York and Boston took up the case, and after a series of trials in the United States courts, they were declared free. "They were kidnapped Africans, and not slaves." The plan was soon formed of making them a nucleus of a mission to West Africa. As it was to be an anti-slavery mission, Oberlin was naturally called upon to furnish the pioneer missionaries. The Mendi Mission was thus established, and within a short time fifteen students had consecrated themselves to this field. Of these, eight died in the mission and the rest were compelled, sooner or later, to return to this country for their health. The precious lives thus sacrificed might seem too great a price to pay for the work accomplished, but no word of regret was ever heard from those who so willingly gave themselves to this task.

The Indians of the Great West early attracted the attention of the Oberlin students. As early as 1837, several families left for Oregon, which was then more difficult to reach than is the heart of Africa to-day. These missionaries were able to do very little for the Indians, because they could not follow them in their wanderings; but they were powers in carrying Christian civilization to those remote lands. In order to send out the twenty young men and women who were bent upon doing work for the Ojibways in the remote Northwest, the Western Evangelical Missionary Society was organized in 1843. There is probably no mission field on the face of the earth more difficult to reach than was this at the time. The work was carried forward through a period of sixteen years, when it was discontinued be-

cause of the advancing tide of immigration.

In 1846 the American Missionary Association was organized at Albany, N. Y., and Prof. George Whipple, of Oberlin College, was appointed secretary, which office has since been filled by a succession of Oberlin men. Oberlin students have been connected with this work, in large numbers, as preachers and teachers, both in elementary schools in city and country, and in the institutions for higher education, such as Berea College, Fisk University, Talladega College, Atlanta University, Straight University, Emerson Institute, Howard University, and other similar schools for the colored people. As early as 1860 it was estimated that Oberlin had contributed no less than \$100,000 to the treasury of the American Missionary Association and nine-tenths of its missionaries, or had educated 147 of the men and women in its employ.

Such enterprises as these absorbed the missionary activity of Oberlin men and women, and it is only within a comparatively few years that the work of the American Board has come distinctively before them in such a way as to enlist their interest and command their service. There had been individual cases of students entering the service of the Board in different fields, as Turkey in Europe and in Asia, India, Siam, China, Japan, South Africa, the Sandwich Islands and Micronesia. Some, too, engaged in foreign work, under other societies, in South America, in Haiti, in India, and in Burma, but about 1880 there came a revival of interest, six having gone to South Africa, four to West Africa, two to India and seven to China.

At this time the "Oberlin China Band" was organized by a group of theological students, under the leadership of Dr. Judson Smith, then a professor of Church history in the Seminary. This was a student movement which preceded the Student Volunteer Movement by six years. The Province of Shansi in North China was as-

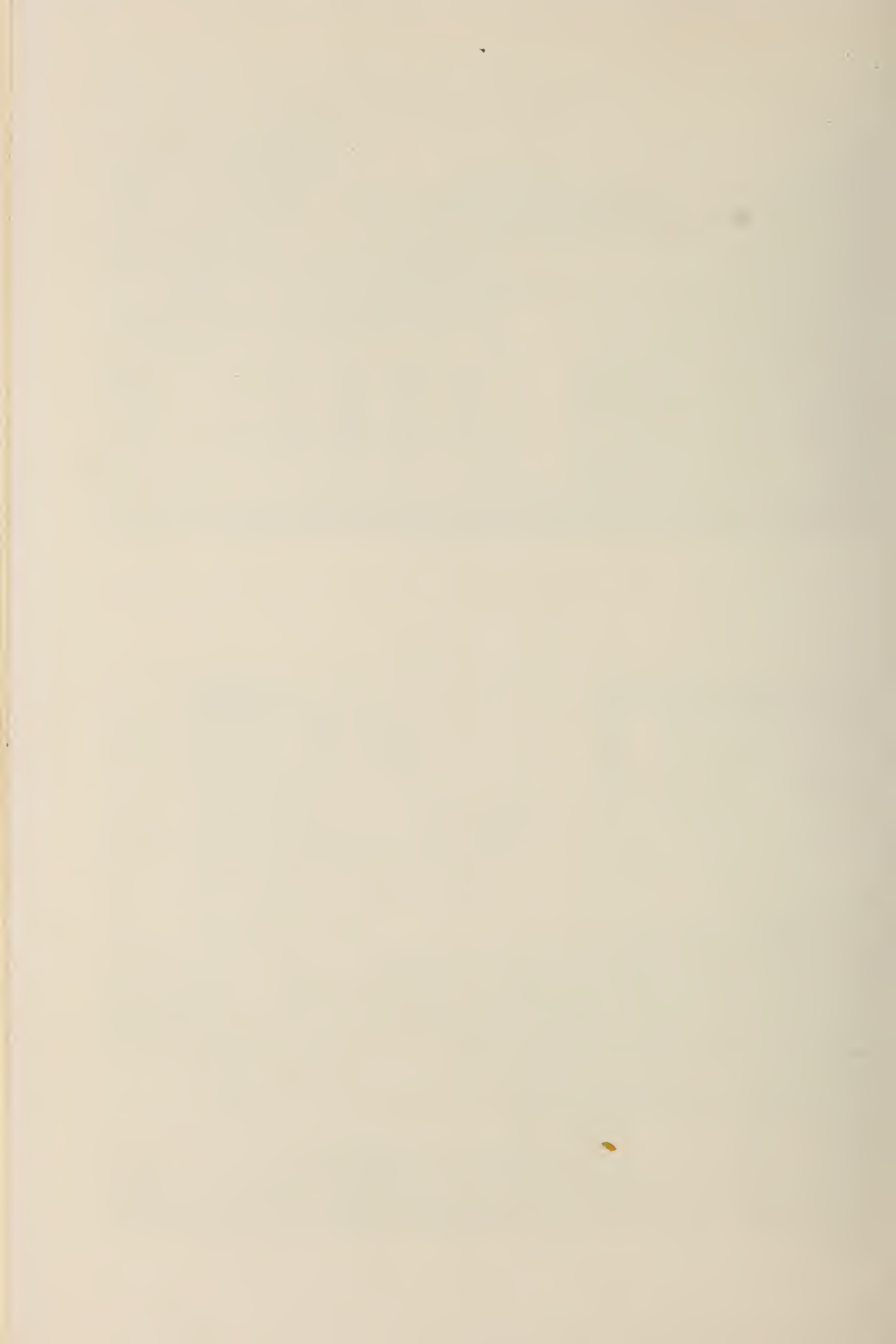


MARTYRS' MEMORIAL ARCH, OBERLIN, OHIO



Courtesy of *The Intercollegian*.

GRAVES OF OBERLIN MARTYRS IN SHANSI



signed to them by the Board as a special field, and they were determined to concentrate their efforts upon this one field and to hold themselves responsible for its evangelization. Furthermore, the mission was to be educational, rather than evangelistic in character, and a "New Oberlin" was to be projected on Chinese soil. The year 1900 found two stations, with sixteen missionaries, two churches, two hospitals and several good schools. The entire mission was wiped out by the Boxers—all of the missionaries on the field were martyred with their children, in addition to many native workers.

It was not strange that these men should desire to emphasize the educational side of missionary work. The manual labor arrangement at Oberlin made it necessary that the college should continue in session during the summer, and have its long vacation in winter. The winter schools through the country called for young men and young women as teachers. Thus the way opened for large numbers of students to find employment in teaching. At one time, when statistics were taken, it was found that 530 students went out to teach in a single year. Consequently there were special educational enterprises of a missionary character, in the establishment of which Oberlin students had a share, such as Olivet and Hillsdale colleges in Michigan, Tabor and Iowa colleges in Iowa, Ripon College in Wisconsin, Drury College in Missouri, and Carleton College in Minnesota, besides several schools in the South already mentioned.

The handbook of the Volunteer Band of Oberlin College mentions 110 names of former students who are now at work in the foreign field. If to these we should add the number of those who in earlier years went forth to proclaim the sovereignty of Jesus Christ, nearly 275 could be cataloged. Probably 600 would not be too large a figure to include all who heralded the glad tidings to the Indians, the Freedmen and the Mountain High-

landers. If to these we add the number of students who served the Master through the American Missionary Association, and such as toiled in the South and West just as efficiently under the auspices of no society, the total of Oberlin's missionaries would not fall short of 1,000.

Nor is the remarkable story yet fully told. Oberlin provides for missionaries a place for rest and recuperation when they return to America on furlough, as well as care and education for their children when these must be left behind. There are often a score of adult missionaries and seventy-five children sojourning in the community, and for their comfort two buildings are in use, Judson Cottage and Tank Home, costing with the grounds nearly \$30,000. Missionary enthusiasm in the college still runs high, as is evident from the present Volunteer Band, with an enrolment of fifty-three members.

It is significant that during the year in which Oberlin is to celebrate her seventy-fifth anniversary, a forward step should be taken in the evangelization of the Shansi Province, which rests upon the Oberlin constituency as a special responsibility. With the missionary zeal which characterized the earlier years in evangelistic and educational enterprises, and in the light of the most modern missionary methods, the cherished hopes of the "China Band" of a generation ago are to be fulfilled by the students of to-day. As early as 1903 recruits went out to take the place of some of the fallen martyrs, and now the nine Oberlin men and women who have gone forth have practically reconstructed the evangelistic and medical work of the Shansi Mission. Nor is the educational idea which was originally entertained by the pioneers to be neglected. There has recently been organized at Oberlin the "Shansi Memorial Association," which has as its purpose the desire to perpetuate the memory of those who suffered martyrdom in the Shansi field, by promoting in every possible way and increasing to every

extent the educational work of the Shansi Mission.

The association aims to develop a system of education along modern lines, rather than an institution. Twenty or twenty-five day schools are to be established under the direction of Chinese Christian students as soon as possible. Private schools, corresponding to the Chinese family schools, are to be organized. Two academies, one at each station, are to be founded, and one of these is ultimately to be

developed into an institution of higher learning. For this work three men have already been appointed, who have their support permanently pledged by business men, and who expect to reach the field during the present year. Alumni and friends are generously supporting the project, and it is the earnest desire of all who are interested in this new organization that it may prove to be another successful means of increasing Oberlin's contribution to the world's evangelization.

THE PROBLEM OF EVANGELIZING EUROPE*

BY BISHOP WILLIAM BURT, D.D.

Why is it that Christians in America send missionaries to Europe? Is not Europe Christian? These questions are often asked by intelligent and earnest Christian people. We answer: Yes, some parts of Europe are Christian, but if you ask do the Greek Church and the Roman Catholic Church and rationalistic Protestantism truly represent Christianity, without any sense of bigotry or denominationalism, I must frankly say that they do not. We are face to face in Europe with great problems presented by the Greek Church, and especially by the Roman Catholic Church.

First, whatever they may say in their theological books to the contrary, the Greek Church does not give the Word of God to the people, and what people can be Christian without the Blest Book? They reduce religion to forms and ceremonies, and the people are left in the darkest ignorance. What is the result? As education is spreading to-day in Bulgaria, in some parts of Russia and other places where the Greek Church is, the people are rushing madly into infidelity or into a sort of spiritualism. Since this is the case, whose duty is it to be on

hand to save those great nations from utter ruin?

When it comes to the Roman Catholic Church, it is even worse, for here we have Jesuitical aggressiveness in addition to the other evils. I speak as I do because of what I have seen and know. Roman Catholicism, as it is represented in Rome and Roman Catholic countries, is closely akin to paganism, in its conception, in its forms of worship and in its ultimate result on the human character. This I have found not simply in Italy and other parts of Europe, but also on the Madeira Islands and on the west coast of Africa. An American who becomes a Roman Catholic, as a rule simply adopts the manners and ceremonies of the Roman Church and cuts loose from the rigid natural laws which he had to govern him in his pagan idolatry. His last state is often worse than the first.

Romanism sets up papal authority in place of the individual conscience, and as a result the people of every clime and every language who have felt only its influence have been reduced to ignorance, superstition and servility.

Have we not a mission to such

* A report of a talk given at the Bible Teachers' Training School, New York, by Dr. Burt, Bishop of the Methodist Episcopal Church, who represents the work of that church in Europe. Reprinted from *The Bible Record*.

people? We must preach to them individual responsibility to God, salvation through Christ alone and the need of feeding on God's Word, not only for the salvation of Italy, Spain and France, but also for the salvation of America. Let us not be content with mere formal or nominal Christianity. What a blessing it is to us when, if instead of simply studying the Word of God scientifically, we also retain the evangelical fervor and blest spirit of God to illuminate the Word and inspire us so that we may understand it.

I believe most earnestly, as a missionary for the past twenty-five years, in individual work. The Roman Catholic Church and the Greek Church delegate everything to the priesthood. The people give a power of attorney to the priests, to act for them in everything that pertains to religion. But we should be, each one of us, missionaries of the truth of the blest Gospel that we profess to enjoy in our own personal experiences. The progress of the kingdom of God to-day, in the world, as it was in New Testament times, is dependent upon the personal testimony and personal work of every individual who professes to be a disciple of Jesus Christ.

I went to Italy in 1886. Arriving at Milan, I was appointed to a district and I could not speak the Italian language at all. How should I learn it? I found a young lady who

wanted lessons in English, so I gave her some lessons in English if she would teach me Italian. As soon as she could read a little I gave her an English New Testament and took for myself an Italian New Testament. As we read along, I had to explain to her the Word of Truth. Then as I began to write a few brief sermons, I had to preach them to her first so that she might correct the language, and thus the truth came into her heart.

She rose up from one position to another in her profession as teacher in the public schools, and finally became the directress of the Normal College in the city of Milan, and she had no less than 700 young ladies under her care, preparing to be public school-teachers in Italy. Thus she was exerting a tremendous influence, and that seed of truth dropt into her heart while studying English was exerting its influence in the hearts of hundreds in her school.

The Jesuits became alarmed and made trouble for her and she was suspended for a while; but she took up the cudgel in the public press and fought her case through, and appealed to the Counsel of State, and was reinstated in her position in that great institution in the city of Milan.

When we are working for the conversion of a man or woman, we do not know how far our influence may extend. Let us do our duty and God will take care of the results.



THE PRESENT OUTLOOK IN LATIN COUNTRIES

BY REV. PROF. G. LUZZI, D.D., FLORENCE

There has never been in the history of modern religious thought in the Latin countries a moment more interesting, more important, and richer in facts than that which is passing before us to-day. I shall commence by giving a bird's-eye view of Roman Catholicism in these countries; then glance at the actual conditions of Evangelical work, and see, finally, what direction these conditions suggest to us should be taken effectually to work for the triumph of the Kingdom of God.

I. *The present conditions of Roman Catholicism in the Latin countries.*

I avail myself of a description of the present religious condition of Latin society, drawn, not by a Protestant, but from an open letter by a Roman Catholic pen. It was written recently by a number of priests, and address to Pius X. It is headed, "What we Want."

Our society has for some years entirely held aloof from the Church, which it considers as an ancient and inexorable foe. The old cathedrals, which the piety of free, believing peoples in the Middle Ages raised to the Virgin and to patron saints are utterly deserted; men no longer care to draw from religion the strength and light necessary for the soul agitated by daily struggles; respect and veneration for all that has been held most sacred from the cradle has vanished. And not that alone, but the Church is considered an obstacle to the happiness of the nations; the priest is insulted in public as a common, ignorant parasite; the Gospel and Christianity are regarded as expressions of a decayed civilization, because they are entirely insufficient to answer to the ideals of freedom, justice, and science, which are shaking and moving the masses. This state of things has been extending from the university to the workshop, from populated cities to the open country; and everything has worked together efficiently to this end—the periodical, the daily newspaper, the novel, the anonymous libel, the sparkling eloquence of the tribune, the low vulgar song of the street.

Few have remained faithful to their religious traditions, and even this minority shows symptoms of decay and lifelessness. For these few, religion, with its cold observance of formulas and traditional pre-

cepts, is no longer a directing force in their life; churchgoing men are a small number; churchgoing women are slowly becoming rarer, and the young are growing up more than ever refractory to all religious education.

"To-day," writes Sibilla, in his important "Lettere Ghibelline," "an unbeliever, desirous of entering the Catholic Church, finds things changed. He seeks the living God, and sees before him a system of dogmatics encircled by cast-iron formulas; he sees in Catholicism a complex legislation, similar to the rules of a civil code; the hierarchy has all the majesty and strength of a Constantine organization. The *summus pontifex* was for centuries a temporal prince and still maintains the dignity of a throne and a court, and exercises the functions of a prince; if other princes do him homage, according to rules of diplomacy, he receives them; otherwise he ignores them. All this, which was the natural result of a slow historical evolution, has given to Catholicism great dignity and has rendered it organically more secure, more united, stronger; but has raised round the Holy City a mighty wall, which renders access difficult to outsiders, who find themselves confronted by too many obstacles to enable them to enter the Church of the Lord."

Such a picture only too faithfully reproduces the reality. The causes which have produced these disastrous effects are many and complex. Those which the spiritually minded, who sigh for a reformation within the Church, principally emphasize, are the following:

1. The crystallization of dogma; an evil which does not take into account the fact that human thought evolves itself in the religious not less than in other spheres.

2. Ecclesiastical tyranny, which persecutes and condemns every attempt at critical and exegetical study of the sacred documents.

3. The thirst of the Vatican for temporal power, and its disdain of present-day democratic aspirations.

4. The excessive formalism which extinguishes any spark of true religious life in the people.

5. The mass of grossly superstitious elements which have filtered into the Roman Catholic form of Christianity

and which keeps the modern soul and conscience at a distance from Christ.

To fight against these causes a number of learned and brave priests and writers have arisen, prepared for any sacrifice. In France, Hogan, Houtin, Loisy, Laberthonnière, Lagrange, Battifol; in Italy, Murri, Fogazzaro, the members of the Pious Society of St. Jerome, and a host of others, with books, reviews, and by preaching, continue the work started by Lamennais, Rosmini, Vincenzo Gioberti and Lambruschini. The reforming movement, begun in France, has spread into Italy, and will before long manifest itself also in Spain. Every day it grows in extent and intensity, and the Vatican is troubled by it, because it now seems that to prevent its extension, neither menaces from the Holy Office nor suspensions *a divinis* are sufficient.

Besides the "Open Letter to Pius X." and the "Lettere Ghibelline," from which I have already quoted, a number of other pamphlets and books have been lately published, pleading for a reformation of the Church from within. The most noteworthy of all is one entitled "A Crisis of Souls in Catholicism," which has been distributed in many thousands among the clergy and in the seminaries of Italy. All these publications are so many cries wrung from the breasts of the young, cultured, and more vigorous members of the clergy, awake in the living present. "We are not rebels," they say, "but sincere Catholics; and, as such, we desire to stand up for the salvation of Christianity." In the pamphlet, "A Crisis of Souls in Catholicism," after having spoken of the reforms they dream of, they conclude by saying: "These changes will come by the inexorable force of things; and even if men are able but slowly to accustom themselves to them, still these changes will be so vast and varied as to astonish, if they live some ten years more or so, many of those timid followers who now do their best to retard Catholicism in its forward march."

II. *The present condition of Evangelical work in these Latin countries.*

The gospel is at work everywhere among us. In Italy we are fighting energetically at the very gates of the Vatican, and every day are gaining ground. In almost all the principal cities and in several country places many flourishing churches and other important stations have arisen.

In France the Gospel is in touch with the finer part of the nation; it has influenced and is influencing the Roman Catholic clergy, which in that country is better taught than in the other Latin countries; it has penetrated into Parliament and into the government, and it is forcing general attention by means of a superior religious literature.

If in Spain the results are not so visible as in Italy and France, it is not for want of zealous, conscientious and self-denying workers, but is due to unfortunate surroundings.

Allow me to touch lightly on the principal difficulties which the Gospel meets with in these lands, and which are common to the whole Latin race.

The *first* difficulty lies in that disastrous trinity, Ignorance, Superstition, and Fanaticism, which we find always indissolubly united.

In Italy, with 33,476,000 inhabitants, 13 millions are illiterate; and in Spain, with about 19 million inhabitants, sixty-eight per cent can neither read nor write; while, at the same time, it rejoices in 43,328 Roman Catholic priests and 28,549 nuns! Superstition is encouraged, not only by the ignorance of the people, but also by a good part of the aristocracy, who take advantage of it to serve their own ends; even now and then some prince of the royal blood does not disdain, as happened recently, to assist in person at the liquefaction of the blood of San Gennaro at Naples!

Superstition is the natural outcome of ignorance; and fanaticism consequently has full sway on a ground thus well prepared. It is not surprising if, in Calabria, Roman Catholic

preachers give way to unheard-of extravagances in their pulpits, even to beating a crucifix with their fists, to show by an object-lesson how the sinner treats Jesus; if, in the Vatican today, at the beginning of the twentieth century, they still dare to sell reproductions of the medal struck by Gregory XIII. to commemorate the massacre of the Huguenots; and if the Holy Office, in the full blaze of the light of the 3rd August, 1903, had the courage to sanction a religious act which consists in swallowing small images of the Virgin and saints!

The *second* difficulty is unbelief; which is nothing else, when sifted, than the reaction against Roman Catholicism. The Church has imposed too many absurdities on the faith of the people, and the people have shaken off the yoke and ended with believing in nothing.

And it has come to this. The people have lost all sense of true religious discrimination. They have become unable to distinguish between the Christianity of Christ and Roman Catholicism; all that refers to religion is Romanism and is therefore to be rejected.

The *third* difficulty arises from Socialism, which has in Latin lands the special characteristic of being essentially atheistic. Socialist and believer, with us, is a contradiction in terms. Judging from the present state of things, perhaps Ruggero Bonghi was not wrong when he said that in Latin countries the final and decisive struggle will not be between Christianity and Romanism, but between Christianity and Socialism.

The *fourth* difficulty, which is the most serious of all, lies in the blunting of the moral sense, in the absolute want of a perception of sin, and in the almost complete atrophy of conscience, which, in Latin races, are the lamentable results of an ecclesiastical teaching which makes religion consist in the formal observance of ritual and in the blind obedience to external authority, and which creates a standard of morals which is the negation of the Gospel; a standard of morals of easy

tolerance—a sort of “debit and credit account” of conscience with God; an account which the priest regulates in the equivocal and mysterious shadows of the confessional.

What shall we say then? That in the holy crusade of the kingdom of God against evil the powers of hell will prevail? Never! Who can believe that they will prevail when one thinks of the Waldenses of Italy, of the Huguenots of France and of the martyrs of the Inquisition in Spain?

Four centuries before the Reformation, the Waldenses of Italy had already worked and suffered much for the Gospel, and their history is written in blood from Calabria up to the valleys of Piedmont.

The sufferings of the Huguenots in France are recorded in the sacred book of Christian martyrdom; and while the memory of those who have fallen for the faith in Spain is sacred and dear to every Christian heart, the names of Torquemada, Diego Deza, Ximenes of Cisneros, Charles V. and Philip II. make, even now, not only every one who calls himself Christian, but all those who have a sense of what is beautiful, good, just and true, tremble with horror.

If God allows the blood of martyrs to be shed, He certainly does not intend it to be shed in vain. The testimony of the Gospel was never altogether stamped out in Latin countries; and the very existence of this testimony, which no work of man, but God only by His grace, has always kept alive, is a warrant that the Latin countries also, in the day and hour of God's providence, will form part of the “Heritage of Christ.”

III. *The attitude which the present Roman Catholic and Evangelical conditions suggest in order that the kingdom of God may triumph.*

In our Latin countries the Evangelical principles which are the guiding force of all the missionary enterprise carried on there are sound, strong and pure principles. Either they are the sacred heritage of our fathers, who, in the solemn hour of

trial found, in these very convictions, the strength to "endure the cross, despising the shame"; or they are the principles brought to us by brethren beyond the Alps and beyond the sea; by brethren who are part of that great missionary family, the better, healthier and more spiritual part of the Church.

These principles, however, are face to face at the present moment with a number of fresh needs created, on one side, by the new attitude taken up by the modern Roman Catholic party, and, on the other, by the claims of modern scientific and religious thought.

As regards our attitude toward the modern tendency in Roman Catholicism, my conviction is that we must seek to understand these Modernists; we must sympathize with them without forcing them to come out from the Church of Rome. Those who are born in Protestant lands and of Protestant parents can have but little idea of the point of view of those whose ancestral religion is Roman Catholicism, or of the working of a conscience which has been formed and educated in a Roman Catholic atmosphere. They who live in Christ and have Christ living in them can not always understand the tenacity with which those priests, who have not entirely learned Christ, cling to the principle of an external authority, as a drowning man clings to the plank which supports him. Perhaps we take too little into account the benefits that the Papacy rendered to humanity in her darkest and most critical days, and therefore do not appreciate enough how fascinating for those priests is the dream of seeing, some time or other, the historic and ecclesiastic organization of Romanism reconciled with the spirituality of primitive Christianity.

In my opinion, it is a grave error to urge the Modernists to leave the Church of Rome. It is wise to advise them to remain; wise to exhort them to persevere in their protests, to shake the foundations of the already tottering Colossus, to complete the ruin of that tyrannical authority which, for so many centuries, has dominated the

consciences of the clergy and the laity. They must remain and complete with all their strength, from within, that work of destruction and renovation which we have for long sought to accomplish from without.

There are three reasons for taking this course:

1. Because, were the Modernists to leave the Church of Rome, altho, without doubt, they might do good work in the Evangelical Church, yet they would no longer have the influence, nor the opportunity which they now possess to do the great work they are doing. This the Vatican knows and it is a mystery to nobody. The best way in which the Modernists could please the Pope would be by leaving the Church of Rome.

2. Because the Modernists are not prepared to become Protestants. In the first place, for the present they (with some exceptions) are more engrossed with intellectual than with spiritual questions. Prezzolini well says: "Were you to ask the Modernists what Catholicism is suffering from, they would point to the head; and were you to ask the remedy, they would show you a library." It is useless, therefore, to think of their joining our ranks until much more important questions are added, to the intellectual ones—I mean those that belong to the conscience and heart. And, in the second place, the Modernist movement is at present passing through a period of acute reaction, which, of itself, tends to undue exaggeration. The Modernists, in fact, have accepted blindly and without discussion the conclusions of the most advanced German hypercriticism. "Their biblical criticism," says Sibilla, "has produced a great commotion in the orthodox camp. The cause of this is to be sought in the enthusiasm of the new Modernists who too readily accept every novelty without reserve, without that 'long study and great love' which should be the necessary preparation for the fight." We thus see this strange spectacle—those who yesterday were the slaves of the in-

fallible Pope are to-day to be seen arm in arm with the boldest rationalists and with critics who have abused and are still abusing the sacred right of free inquiry. Now, all this is easily understood, but it is clear that it can not last. The Modernists must, if they do not want to fail utterly, seek for and find their balance. They must turn their thoughts toward the Christ, not of criticism, but of the Gospel, in order to arrive at a positive and Christ-centred belief. If ever they decide to come out from where they are, they must do so only when they are in a position to know, not only what they are leaving, but also, and above all, whither they are going.

3. Because the ideal which Modernists are seeking is not, as many call it, "a dream," "a chimera," "a Utopia." Who calls it thus speaks thoughtlessly, ignores much, and what he knows he knows too superficially.

What is the ideal of the Modernists? "The ideal which we have in view," they say, in their "Programma," "is that of a church once more the spiritual director of souls in their laborious pilgrimage toward the distant goal to which the Spirit of God, which is a Spirit of brotherhood and peace, is leading them. And our efforts are directed to instil into minds this new consciousness of the everlasting destinies of Catholicism in the world." This Church is, for them, the "Church of their fathers," "which, however," says Don Romolo Murri, in his book on "La Politica Clericale e la Democrazia," "must be internally reinvigorated and externally reduced to right proportions; all extraneous and hurtful elements must be removed from religious profession, and religion must be presented and made to live as the religion of the spirit and of liberty; *in short, clericalism must be fought against for the benefit of religion*, which must, above all, be detached from the survival of the political and parasitical habits which are so multi-form and tenacious." To the episcopal form of the "Church of their Fathers," the Modernists tenaciously

hold, for historical reasons, from inherited tendencies and from racial inclinations; and the Episcopal form, we know, is as compatible with the Christian spirit as the Presbyterian or Congregationalist form.

I am now convinced that not all Modernists have realized what transformation Romanism would have to undergo to become a truly Christian Church. I am more than persuaded that experience has much to teach them which at present they do not suspect they need to learn. But, granted that in the providence of God their dream should become an historical fact, I can not conceive what harm there would be in having, in our Latin countries, a strong Episcopal *Christian* Church, which, accentuating what is essential with the same energy with which, in the past, it accentuated what is accessory, should work in full communion of spirit and love alongside our Presbyterian, Methodist and Congregational churches for the glory of Christ and the triumph of His kingdom.

The Present Crisis

As for the crisis through which modern religious thought is passing, let us not think that we are being spared. Quite the contrary.

Never so much as now has the need been felt of distinguishing between these two things, which, for long, have been confounded—*religion and theology*. Religion is spirit, is life, is the throbbing of the divine within us; theology is the human attempt to give a body to this spirit—the human attempt to explain the phenomena of that divine life and to translate these explanations into exact scientific formulas. Religion, therefore, can not change; it is what it is; but theology, which explains and formulates religious phenomena, can change, and of necessity *must* change, in accordance with the change and progress of thought. It is easy to agree in religion; it is not so easy to agree in theology. The important point is not agreement in formula, which merely explains and sums up; the important

point is agreement in the substance of divine things and in the moral and spiritual experience of Christianity.

And what about the results of criticism? . . . Let the results of criticism be welcome, if it be earnest, conscientious criticism, not inspired by love of novelty, but by love of truth, and in absolute submission to God. Let them be welcome if they corroborate our faith, if they clear up many uncertainties, if they give us a more exact, more rigorously scientific understanding of the documents of revelation than that which we had before. Sibilla says truly, in the "Lettere Ghibelline"—"Those who fear biblical criticism show but little faith in their faith, or think little of science, which is, nevertheless, the pride of reason."

The Reformation, it is said, found the principle of religious authority in the Church and transferred it from the Church to the Bible; to-day we must continue and complete the work of the Reformation by transferring this principle of authority from the Bible to the person of Christ. But let the Christ, thus become the new center of religious authority, be the Christ of the Scriptures; the whole Christ, not a fragmentary Christ; not a Christ the outcome of philosophical and theological speculation, but the Christ foreshadowed in the old Covenant, seen afar off by the Prophets of old—the Christ of the Gospels—the Christ of Peter, of Paul, of John—in one word, the Christ of God.

We may be disposed to revise, to rectify and accept many things, but the foundation must remain intact and intangible; the foundation that God has laid, which can not be removed without the whole edifice tumbling down. And this is the foundation:

1. A heavenly Father; transcendent, but at the same time immanent in the universe, and ever near to those who call on Him.

2. Sin; not the superficial fact conceived by modern speculation, but the tragic fact affirmed by the Scriptures

and by experience; the wilful rebellion which draws the creature away from his Creator; the guilt which deserves punishment; the evil germ which so corrupts human nature as to render it incapable of morally redeeming itself.

3. A personal Savior, divine and human—not merely divine, for so He would be too far above us; not merely human, for so He would be too much like ourselves and therefore unable to save us; but divine and human at the same time, as the Gospel teaches.

4. An eternal Spirit, who makes real in the individual believer what Christ has virtually accomplished for all, by His life and by His death.

5. A Word of God, a Revelation from God, of which the Scriptures are the inspired document.

Latin countries, as every other country at the present time, have new needs and new ideals. My profound conviction is that these needs and ideals do not require the creating of a new Christianity; what they need is simply the old Christianity; that is to say, not a Christianity without the Cross, as many philosophical and theological speculations would have it, but the truly historical Christianity, which has the Cross for its center—that Cross which is intimately connected with sin and guilt and which, through the tragic crisis of repentance and faith, reconciles the sinner to his God, develops a new and holy principle of life, and makes existence once again a thing worthy of both man and God.

We shall seek to give to this Christianity a newer, larger, more living, more judicious, more intense application. Yet the Christianity which we will glory to announce will be always the Christianity for which our fathers lived and died—the Christianity which has renewed us in mind, conscience and heart. The old Christianity, and yet young with an eternal youth—the Christianity of Christ. That Christianity has been sufficient in the past and will suffice forever. Europe needs a knowledge of true Christianity.

EDITORIALS

THE LORD'S PRESENT HELP

When Mr. W. D. Rudland accepted his missionary appointment for China, Mr. J. Hudson Taylor said to him: "The mission may become bankrupt, but the Lord never can; difficulties may occur which would hinder funds from being sent inland, but *the Lord would be inland.*" And so it has proved for forty years. This whole history is one of men and money provided in answer to prayer. But this by no means relieves God's stewards from weighing carefully their own responsibility and duty, and discharging it conscientiously. A prominent missionary, whose inadequate salary was long overdue, and whose temporal needs were so pressing as to make impossible the effectiveness of his work, and who at the same time saw many of his fellow workers similarly hindered, wrote significantly these solemn words:

"This, however, the Master will charge to somebody as a grievous fault." Somebody will have to answer to God at His judgment seat for the curtailed supplies and straitened means which make missionary work a partial failure through inadequate support. On the other hand, what a privilege to be so at His disposal as to be used by Him to answer the prayers of His devoted servants for the supply of their needs.

LESS STEEPLE—MORE GOSPEL

We are reminded of the late Reginald Radcliffe, who, in an address delivered in England, some years ago, said: "A few weeks ago I had to do with one of the largest parishes in the world, the Sudan, 2,000 miles long and 500 miles broad, with a population of from fifty to seventy millions, proselytized by Mohammedans, and as yet never touched by British missions. All the Protestant churches of England and America have so far given to this land only two lads, who, a few weeks ago, sailed down the Mersey on their

way to Africa. One was young Wilmot Brooke; and the other a Sudanese lad, who, after seeing his father murdered before his eyes, and having been sold as a slave, was at last rescued and brought to England by the Rev. C. T. Wilson, of the C. M. S. And yet with all this we say, 'Lord Jesus, come quickly.' It was not Christ's command which sent us to Africa in the first instance, but the tragic death of Livingstone. *With one of the many church steeples in this land we could supply ten missionaries;* and so, in many cases, instead of pointing the road to heaven, they are blocking up the way."

While one church edifice in Canada was in course of erection at a great cost, it occurred to an official that it would improve the appearance to have one imposing doorway in front instead of three, as planned. To make the alteration there was expended an additional sum sufficient to have met the expenses of placing ten missionaries in China, including outfit! Thus by opening *wide doors at home*, still wider doors were left unentered abroad!

THE SOUTH AND NEGRO EVANGELIZATION

Rev. W. A. Byrd, Ph.D., a graduate of Princeton Seminary and now President of Cotton-plant College, Arkansas, writes a protest against some of the statements made in Mr. Wells's article which appeared in our June number. Hon. W. Calvin Wells, of Jackson, Miss., writes from a Southern standpoint; and President Byrd gives credit for the truth and force of much that was said in Mr. Wells's article. He admits that seventy-five per cent of the negroes of America are very little removed from African barbarism. This large class of ignorant negroes follow their leaders blindly, apparently preferring even the ignorant and the false to the enlightened and the true. The negro

preachers in too many instances are worse than their followers. President Byrd writes:

"Most Southern white men have never striven to have the negroes on their plantations enlightened and christianized. They have given them over to the ignorant and unprepared teachers of the negro race to lead, and have allowed these negroes to sink year by year deeper and deeper into degradation, giving them a mere pittance for their labor. This inadequate pay for labor has driven the young negro to thriftlessness and vagrancy. The maintaining of dens in almost all Southern cities by white men who largely control municipal affairs, has driven the vagrant negro still lower. The negro who has been driven out of politics, deprived of the ballot and the right to say who will rule him, who will sit on his jury and who will pass sentence on him, and this being done by his white neighbor and without protest against the injustice by the white preacher, has made it so that the negro has no confidence in the religious teaching of his white brother.

The whole *régime* of social and political affairs in the South is against the uplift of the negro. In the Jim Crow cars of the South hundreds of negro men and women are often herded together under most disgusting conditions, and clean and respectable negroes have no escape from these conditions. If the negro is to be elevated as Mr. Wells says, he must, first of all, have clean and wholesome surroundings. If the white minister of the South desires to be heard by his black brother, let him give him wholesome environments, just laws, fair hearing at the law and healthy settlements, and then the negro will gladly listen to him. As it is, the ignorant negro, and some others too, prefer to hear their own, tho they be incompetent, to hearing the highly educated white brother whose religion will not allow him to come up to

the Golden Rule. Many big-hearted men in the South like Mr. Wells say: elevate the negro, educate him, prepare him for American life, but deny him the right to vote and give it to his white brother however ignorant? Does Mr. Wells think that Christ accepts this discrimination? Mr. Wells says that the negro should be satisfied with being protected and should not desire to have the franchise. The man that would deny him the franchise when he deserves it is not capable of protecting the negro, for if he will do him wrong in one instance what assurance has the negro that he will not refuse him justice in other cases, especially if the rights of his race come in question.

"We agree with Mr. Wells that the grace of God is the only means by which the negro can be elevated and saved. I would say further that this grace must not be obscured by political fancies. There has never been any danger in the South of negro domination. The negro desires not control, but justice and opportunity to elevate himself. Politicians have raised the cry of negro domination, and the Church has echoed it, and good men for fear of ostracism keep their mouths shut. If the white ministry opposed the conditions enumerated they would be asked to resign. I would suggest that the Church proceed to uplift the negro, giving no heed to political subterfuges. The sane negro of this country has never dreamed of amalgamation, and is as opposed to it as are the whites of the South. The grace of Christ is sufficient for all races, and will uplift and save all. I heartily endorse the recommendations of that Southern assembly. If carried out great good will be done. I appeal to my white brethren to close their eyes to politics, social questions and race prejudice and give to the negro in their midst the Gospel of Christ and not the gospel of expediency, politics or social equality."

GENERAL MISSIONARY INTELLIGENCE

EUROPE

The Pan-Anglican Conference

When the Archbishop of Canterbury took the chair at the opening session, on June 15th, he saw around him bishops from practically every part of the world, including two negro prelates, and representatives of almost all races. There are throughout the world 249 dioceses, of which number thirty-seven are in England and Wales; and 220 bishops were expected at the Congress, which consisted of representatives from each diocese. About one thousand delegates were present. At the thanksgiving service at St. Paul's on June 24th, the gifts were collected from every diocese. One after another the bishops advanced, bringing with them their diocesan gift, and laying it on the altar. On Sunday, June 14th, Canon Hensley Henson preached on the Unity of the church, and boldly declared "the *Anglican insistence on Episcopacy excessive, unwarrantable and full of ill-promise.*" He referred to the Scot, as "proud, and justly proud, of his national church," the Presbyterian; and then asked, "Is there not an element of actual absurdity in speaking of 'a great National Church,' such as the Church of the United States, when all you have in your mind is a small denomination which is hardly known by name to great multitudes of American Christians?" Canon Henson pleaded for "a humbler Anglicanism." The ecclesiastical superiority and supremacy affected by some churchmen is absolutely absurd, and would be ludicrous were it not so lamentably dishonoring to God.

Zenana and Bible Medical Mission

At the recent annual meeting of the society it was reported that the income, including £7,209 received in India, was £24,744, and the general expenditure £27,380. At the society's hospitals and dispensaries in Lucknow, Benares, Patna, Nasik,

Ajodhya, and Jaunpur, 1,881 in-patients and 29,702 out-patients were treated during the year, besides 429 patients attended at their own homes. The lady doctors paid 5,557 visits, and there were 82,971 attendances at the dispensaries. The society now employs in India 150 missionaries and assistants, 163 teachers, nurses, etc., and 93 Bible-women, making a total of 406 workers in the field. The society has 49 schools and institutions, in which are 2,630 inmates. The missionaries and Bible-women have access to 8,209 zenanas, with 3,342 regular pupils under instruction. The Bible-women visit 927 villages.

Britain and the East

One of the most memorable utterances of the May Meetings was that delivered by Prof. George Adam Smith at the meeting of the Colonial Missionary Society. We have seldom heard or read a more powerful plea for colonial evangelization. The remarkable picture drawn by the preacher from his own observations of the *condition actuelle* in India brought into strong relief the responsibility of the sons of Britain for the colonies into which they enter. Yet it is to be feared that the notion of responsibility is the very last that seizes the minds of the majority who go out to our dependencies. Civil servants and merchants leave the homeland for afar too often with no other idea than that of making their own way in the world; and their treatment of the native varies from the brutal to the contemptuous. In the light of the great progress already made under British rule, and in the light of the great work still remaining to be done, it surely ought to be part of a liberal education to become aware of the facts, and to prepare to deal wisely and responsibly with them. The young manhood that goes to the colonies needs itself to be evangel-

ized in order that it may meet the situation. The need of this is to-day more pressing than ever; for new forces are at work and a new crisis is forming. It is a sorry thing when the native has to tell the Britisher that he is a disgrace to the religion he is supposed to represent.—*London Christian*.

Irish Catholics Listening to the Gospel

The *Banner of Truth in Ireland* states: None but one actually engaged in the work of the I. C. M. can possibly realize the change that has come over this country during the last few years with regard to our work among the Roman Catholics. I well remember when we were pelted off the streets whenever we attempted to hold open-air meetings. To-day this is all changed, and I am happy to say it was my great privilege to address hundreds of Roman Catholics at open-air meetings in Dublin, where there was perfect quietness, as they drank in the Gospel message of a free salvation through faith in the Lord Jesus Christ. We sang our Gospel hymns, and spoke freely to them of the love and willingness and power of Jesus to "save to the uttermost all who come to God through Him."

The British Baptists to Enter South America

That there are yet fields wholly unoccupied by missionaries of the Gospel is emphasized by the recent departure from London of two pioneer missionaries of the Baptist Missionary Society of Great Britain, who are going to the head waters of the Amazon to investigate conditions, see where the aborigines are to be found, and determine whether they are sufficiently concentrated to justify the opening of a permanent mission among them. The two leaders of the expedition, Messrs. Darby and Glennie, have both seen service on the Kongo, and will be able to judge as to the wisdom of the proposed mission. If established, the Arthington Fund will provide for its maintenance.

French Catholics Against the Papacy

The *Mission World* tells of a very significant movement in France. It seems that some three years ago there were a number of priests who associated themselves together, through the reading of the New Testament, in order to establish themselves and their congregations along new lines antagonistic to the papacy. They looked around them to find a leader to whom they could look for advice and example, and they chose M. Meilon, the converted priest who was at the head of the Paris Mission of Protestant Converts. He accepted the election, and entered fully into the spirit of the movement. There are now 300 such priests and as many congregations, who are banded into a league. Their attitude to Rome may be found in the following pronouncements: Separation from Rome, absolute independence to be the right of each church, yet federation of all, establishment on the basis of the Gospel, perfect liberty as to Rome's dogmas, and the substitution of French for Latin in public worship, and loyalty to the Republic.

Worthy of Imitation

On May 15, the German Army, Navy and Colonial Exposition was opened in Berlin, the Crown Prince of Germany, accompanied by his wife and many German princes and a large number of members of the German nobility, being present at the ceremony. One of the most interesting departments in this Exposition is the department of missions, occupied by exhibits from all Roman Catholic and all Protestant missions at work in German colonies and dependencies. The Protestant Missionary Department has been arranged by the committee of German Evangelical societies under the special direction of Doctor Merensky (Berlin Missionary Society). It is divided according to missionary fields and the famous missionary map-maker, Doctor Grundeman, has furnished large wall-maps which show the stations of all the societies in the different fields, while pastor

Paul, who is rapidly gaining prominence as a missionary statistician, has furnished statistical wall-tables. Beside these maps and tables, pictures of fashions and peoples, as well as pictures of the missionary stations, are hung upon the walls. The tables are filled with samples of the literary and manual work of the pupils of the missionary schools, and the bookcases are filled with missionary books and tracts in the different languages. We see from the statistical tables exhibited that 14 German and 11 other missionary societies employ about 400 missionary workers (288 of them Germans) in the German colonies in Africa, Asia, and Australia; that the number of baptized heathen was 73,415 on January 1, 1907, and the number of catechumens was about 13,000; and that 53,000 pupils attended the missionary schools. The missionary department attracts much attention and increases the interest in missions.

Good News from Italy

Dr. Alexander Robertson, of Venice, has recently given an address on "The Progress of Italy since 1870," which was full of glad tidings.

"That year," he said, "was a red-letter year, not only in the history of Italy, but in that of Europe and of humanity, for it marked the overthrow of the temporal sovereignty of the Pope, which had been the bane of Italy and of most countries up to that date. The year 1870 marked the birthday of the kingdom of Italy, and the beginning of her progress, just as the Reformation marked the beginning of the progress and prosperity of England." Dr. Robertson said that Italy had made unparalleled progress in everything that touched the happiness and well-being of the individual and the nation since it had cast off the trammels of Pope and priest.

Since 1870 education has advanced by leaps and bounds. All the teachers in the national schools are laymen and laywomen. There are no priests and no sisters permitted to be teachers in these schools. Instead of only two per cent being able to read as before 1870, ninety per cent can read and write in Northern Italy, and forty per cent in Calabria and Sicily, which were more completely under Papal sway than other parts of Italy before 1870.

The whole moral tone of the people has

been raised and elevated. The king, the queen, and the court set a splendid example of virtue and morality; the people practise truth-speaking; the courts of justice are pure; the murders and assassinations that were of daily occurrence before 1870 are now comparatively rare. Crime of all kinds is diminishing. Benevolent institutions have been started everywhere by the laity. Christian charity and kindness take the place of Papal cruelties and inhumanities.

Emigration from Russia to Siberia

Within the past twelve months 500,000 emigrants have gone from Russia to Siberia, or about half as many as have come to the United States from all the world. The figures given to the Duma by Prince Vasilchikoff, Minister of Agriculture, show that the movement has increased wonderfully in the few years since the Russo-Japanese war. For several years preceding 1906 the average annual emigration was about 60,000 persons. In 1906, 180,000; in 1907, 400,000; in the first three months of 1908 the number registered for emigration was 70,000, or 420,000 persons. Among the causes for this movement two are plainly visible, the poverty-stricken Russian peasants have little faith in the measures the government is taking to settle the agrarian question, and the soldiers returning from the late war brought home stories of the great natural wealth of Siberia. One of these influences tends to drive the peasants out of European Russia, the other to attract them to Siberia. The emigrants go in colonies, and in most cases send some of their number in advance to select allotments of land for the whole party.

Annual Reports of German Societies

The Rhenish Missionary Society employed at the close of 1907, 190 ordained missionaries and 25 lady workers of European birth and 96 native workers upon 121 main and 451 outstations. The 739 missionary teachers instructed 31,717 pupils in 582 schools. The number of native church-members increased to 126,624, and

of the 12,617 baptisms during the year 7,145 were those of heathen and Mohammedans, while 16,121 inquirers remained under instruction. The income from all sources was \$251,280, and a deficit of \$32,844 was incurred. The missionaries of the Rhenish Society labor in Asia, Africa, and the Islands of the Pacific.

The Gossner Missionary Society labors in India, chiefly among the Kols of Chota Nagpur. It employed, in 1907, 51 missionaries (40 ordained) and 8 lady workers of European birth, and 1,182 native helpers, of whom 37 are ordained, upon 52 main and 407 out stations. The 230 missionary schools provided Christian instruction for 6,735 pupils. The number of native Christians increased to 68,208, while 18,348 heathen inquirers remained under instruction at the close of the year 1907.

The North German Missionary Society, which labors exclusively in Togoland, West Africa, employed, at the close of 1907, 26 male and 8 female missionary workers and 16 wives of missionaries of European birth, who were assisted by 168 native Christians. It occupied 8 chief and 105 out-stations, while 4,506 pupils received Christian instruction in 126 missionary schools. The number of native church-members increased to 6,143, 529 heathens having been baptized during the year, and 364 inquirers remained to the close of 1907. The income from all sources was \$47,543, so that the deficit which originated in the preceding years has increased to almost \$20,000.

The Hermannsburg Missionary Society, at the close of the year 1907, sustained 57 stations and 170 out stations in its work among the Telugus in India and the Zulus and Bechuanas in South Africa. There were 65 European missionaries, 680 native helpers, and 2 European and 2 native lady workers. During the year 875 heathen were baptized, namely, 84 Telugus, 284 Zulus, and 507 Bechuanas—and the number of native Christians increased to 71,703. In the missionary

schools 9,092 pupils (4,381 boys and 4,711 girls) received instruction. The income from all sources was almost \$119,000.

ASIA

The Christian Church in India

"Is it to be Western or Eastern?" is a question asked in the *Record* of the United Free Church of Scotland by the Rev. John Torrance, formerly of Poona. India, he says, is in the throes of a great new movement, which will have its intellectual, social, political, and religious sides, and he believes the influence of the Church of Christ in India on this movement will depend considerably on whether the Church is to be painted in foreign Western colors, or whether it can be made to appear to the men of India as something suited to their own soil in Eastern dress. He calls for a radical change of policy in the treatment of the Indian churches, giving them a free hand as regards organization, relaxing the too rigid rules of ordination, and doing everything to encourage the spirit of spontaneous effort, independence, and responsibility. It is quoted as an instance of how little this has been the practise in the past that after 100 years of missionary work in India the Church of England can not yet point to an Indian bishop or even archdeacon. Another question might be asked—Is it really necessary that the Indian Church should be either Eastern or Western? Will not the ideal Church be one in which all racial distinctions will be obliterated, and every element of good, from every possible source, conserved and consecrated?—*Statesman*.

India Shaming America

Rev. C. R. Watson, Missionary Secretary of the United Presbyterian Church, has recently written to his brethren:

It seemed to be the very voice of God in a challenge to his Church, when the news came, a few days ago, that, with the final compilation of reports, it was found that the ingatherings, on confession of faith, in both Egypt and India,

exceeded even the high-water mark of last year. Egypt's spiritual harvest was slightly in excess of that of last year—sufficiently, however, to make this jubilee report the best of any year of the whole half-century. But of India, what shall we say, as we learn of the marvelous ingathering of 1,655 souls on confession of faith in a single year—346 in excess of last year, and last year had established a new record in the history of the mission! It is difficult to appreciate what this means, unless we compare it with growth with which we are familiar. It means, however, an accession on confession of faith greater than that which was credited last year to any single synod of our Church in America. It means an ingathering greater than that which we rejoiced over in the three synods of Illinois, Iowa and Kansas. It means that we now have in India a church equal in membership to three of our American synods.

India Sunday-school Union

The *Bombay Guardian* gives the following suggestive facts showing the progress made in the operations of the Indian Sunday-school Union in the decade from 1896 to 1906: The number of candidates presenting themselves (voluntarily) for examination in Scripture has risen from 600 to 16,000; and during the decade more than 58,000 certificates have been awarded. These are given in three grades. A large percentage of the candidates belong to non-Christian homes. A silver medal is presented to the student who gets highest marks in each language. Some seventy-five medals are thus given every year. In our thoughts and prayers about the work being done in India for the Master a place of remembrance is due to this solid, unobtrusive, evangelistic labor, carried on under difficult conditions, often under heavy discouragement.

Hindus Commending Missionaries

Two Hindus in high standing in South India have recently expressed in public their high opinion of the work done by Christian missions in India. At the jubilee meeting held some months since in recognition of the half-century of work done by Rev. F. W. N. Alexander, the speech of the Rajah

of Badrechsalam, who was present, contains these among other notable remarks:

The intellectual, moral, and, to some extent, the religious regeneration of India is due to mission bodies. All the educational development of the nineteenth century is, more or less, due to missionaries, some of whom are ideal Christians. More lies before them: the realization of India's hope is with them.

And again quite recently a Brahman official holding high office under the Myrose Government has entered the lists against a compatriot who had contended that Christian missionaries were exercising a pernicious influence on Hindu society by corrupting the simplicity of the lower classes. He said:

Missionaries do not mask their object in coming to India. It is avowedly to evangelize her children by conviction. They do not use force or compulsion. . . . Their colleges and high schools hold their own among the best in the land, and some of the best among our men of light and leading are the *alumni* of those institutions. . . . We ought always to look upon these unselfish workers as India's real friends.—C. M. S. *Gleaner*.

Famine in India

The Gossner Missionary Society took the annual census of its work among the Kols of Chota Nagpur in April. A new and sorrowful column was added relating to the existing famine. We translate the questions and answers:

Q. How many families do not have enough to eat?

Answer. 8,691.

Q. How many families are without the necessary grain for seed?

Answer. 7,779.

Q. How many widows are unprovided for?

Answer. 331.

Q. How many orphans are unprovided for?

Answer. 221.

The figures are collected from a very small part of the large Indian Empire, so that they give at best a faint idea of the immense suffering which the famine, now raging in many districts of the land, is causing.

A Lutheran Conference in India

An All-Indian Lutheran Missionary Conference was held in Guntur, Teluguland, from January 2 to 9, 1908. It was attended by 69 missionaries, who represented 9 Lutheran Missionary Societies from Germany, Sweden, Denmark, and America. The most important missionary questions were discussed; for instance, "missionary schools," "medical missions," "missions to lepers," "asylums for women," "funds for widows and orphans." Much attention was paid to the question of the best way of increasing and preparing the native forces. Brief histories of the different missionary societies represented were read. These are to be published in a volume, which thus will be a concise history of Lutheran Missions in India.

The Conference proved so helpful that it was decided to hold a similar one in three or four years.

Bible Study for India Students

The whole student body (400) in Forman Christian College, Lahore, is divided into seven Bible classes taught by Christian professors, and daily attendance is compulsory.

Efforts to enlist Forman College students in social service brought forth good results, in the summer vacation: four gave an hour a day to teaching in free night school; several bought books as the nucleus of little loan libraries in their villages; several taught women of their households to read; one undertook sanitary reforms and was, to a large extent successful.—*Woman's Work*.

A Novel Imitation of Christ

Some years ago a man who had been reared in a comfortable home in Philadelphia and educated at Cornell University, was pronounced by his doctors to be an invalid, and was taken to several of the best-known health resorts in Europe and America. However, when his outlook on life altered, he set out for India, and proceeded to give away his hat, shoes and stockings, and other possessions, and to live

a life of absolute poverty. While learning the language of the Upper Punjab, he spent his time in nursing lepers and dressing their wounds. Later on he walked from place to place, nursing plague patients in their own villages. His desire has been not to preach but to interpret the life of Christ by his example. During the last four years one high-caste Rajput has become a Christian and has been baptized. One has already adopted his method of life, and several others have expressed a wish to do the same. Mr. Stokes is now in Great Britain seeking recruits who may be willing to adopt his method of life and work.

Anglo-Chinese School in Malaysia

In Penang, Malaysia, there are three schools of importance, one supported by the Roman Catholics, with about 1,100 pupils, the Free School, supported by the government, with an enrolment of about 800, and our own Anglo-Chinese School, having between 1,000 and 1,100 pupils. Between these three schools there is much rivalry and it might be expected that our own institution would be greatly handicapped by lack of funds and trained teachers, both of which the other two possess. That our school is able to "make good," however, is shown by the following instance: The merchants and bankers of Penang have felt the need of a more practical education for the young men whom they take into their employ. To encourage such education, they recently offered a special examination in practical branches to candidates from the three schools. Fifty boys were entered from the government school, eleven from the Catholic and eight from our own. The first, second and fourth places in the competition were captured by boys from our school. Since our school has only two trained teachers, the Rev. G. F. Pykett, and one other, as compared with seven or eight in the government school, the reason for our suc-

cess on this and other occasions must be found in the Christian spirit which prevails among teachers and pupils.—*World-wide Missions.*

Touring in Siam

Rev. Eugene P. Dunlap, the veteran Presbyterian missionary, has just returned to America on furlough. Six consecutive months last year, Rev. and Mrs. Dunlap toured on the west side of the Gulf of Siam. Their journey outfit included more than 2,000 books and tracts, five cases of medicines, a stereopticon, clothing for half a year and camping outfit. They traveled on "ten steamers, twenty elephants, numerous buffaloes, carts and canoes, and long distances on foot." They crossed the Malay Peninsula for the seventh time, taking sixteen days for it in order to sow Gospel seed all the way. In this tour they reached many places never before visited by a Christian missionary. They received twenty-nine adults into the Church. "I should like to live one hundred years for this kind of work," says Dr. Dunlap, "the greatest joy in the world is telling others about our precious God."—*Woman's Work.*

A New Woman's Era in China

Six girls' schools at Hankow were allowed to attend the athletic meet, where over fifty boys' schools took part in the parade; and, when Hankow College Alumni gave a concert for the Famine Fund, the girls of our mission school were invited to assist by singing. "A new departure indeed," writes Miss Lois Lyon, "for Chinese girls to appear in public before an audience."—*Woman's Work.*

A Missionary Bureau for China

By an Imperial rescript of March 15, 1899, China granted official rank to the Roman Catholic hierarchy, a priest to rank as a prefect and a bishop as a viceroy or governor. The effect of this rescript has been that 1,100 Roman Catholic priests

have obtained rank as prefects and 46 bishops have ranked as viceroys, some having adopted the insignia of a viceroy.

Serious and grave troubles have resulted from this obtaining of official status. The Protestant missionary body, altho offered the same conditions, decided that it was inadvisable to accept it, with the natural result that many adherents of the Protestant Church have suffered persecution at the hands of the adherents of the Roman Catholic Church, who have taken undue advantage of the official rank possessed by their priests and bishops.

In the *London Times* for April 15 and 16 there are two important telegrams from Dr. Morrison, of Peking, stating that the Chinese Government have cancelled this Imperial rescript of 1899.

Dr. Morrison states that while the memorial refers throughout to "the missionaries," the words Roman Catholic not appearing, it is fully understood that "the Roman Catholic missionaries are alone affected."

The *North China Herald* for March 13, stated that H. E. Yuan Shihkai, president of the Chinese Foreign Office, was proposing the establishment of a Chiao Wu Chü, or Bureau of Missionary Affairs, which was to be charged with the settlement of all missionary questions.

Roman Catholic Rights in China

The Roman Catholic missions in China have long claimed civil as well as spiritual jurisdiction over their converts—a claim confirmed, under diplomatic pressure, by an imperial rescript of 1899, by the terms of which priests were granted equivalent rank with prefects and bishops with viceroys. As China has only 9 viceroys and there are 46 Roman bishops, the result was startling—especially as some of the bishops adopted the insignia, as well as authority in their own communities, of a viceroy. The result of the claim, in legal contro-

versies and misunderstandings as well as in the drawing in of unworthy members seeking special advantage in law cases, has been a scandal which has awakened serious criticism even in Roman Catholic circles, and has undoubtedly done much to increase the dread and dislike of the Chinese for mission work and Western influence. It is one of the signs of China's coming to a realization of her strength that the decree establishing this anomalous and dangerous privilege has now been canceled. It is significant that the other Christian missionaries have always refused to claim the privileges of the original rescript—as they might have done under the most-favored-nation clauses of the treaties with China. The matter was put in a nutshell by the English missionaries when they said that they had no desire to “complicate their spiritual responsibilities by the assumption of political rights and duties.”—*Congregationalist*.

How Forty Churches Are to be Built

Rev. Dr. W. N. Brewster, a delegate to the Methodist General Conference, is telling the people of how the Chinese Christians in the Hing-hua province, unaided, are to build 40 churches. In American money the churches would cost \$80,000, but there labor is so cheap the cost will be reduced at least one-fifth. If built in Kansas City, the churches would cost \$2,200. In China, \$400 in American gold will do the work, with tile flooring and roofing complete. These improvements will be known as school churches, with the chapel in the center, a school part and apartment for the teacher on the right, and directly opposite the church proper will be living quarters of four rooms for the missionaries. The structures will be T-shaped, one story in height and compressed in appearance, being the architecture most admired by the Chinese. The exterior will be of a combined Spanish and Italian style, with a small tower at one end. The

plans will be made just as tho the work were to be done here. When they arrive in China, Dr. Brewster will translate the figures into the Chinese language. They will themselves be able to build these school churches without the assistance of Americans.

China Inland Mission Report

The following statistics indicate the progress made in China during the year 1907 under the auspices of the China Inland Mission. There were 2,720 baptisms, representing 121 stations in 15 provinces. The number of new workers received during the year was 48, making a total of 900 in the field. The present number of communicants is nearly 20,000. In spite of the caution exercised in connection with admission to church-membership, the work is not without trials and disappointment. Nevertheless the spiritual development manifest in many of the members is increasingly encouraging, and there is good reason to believe that the large majority of them are true children of God.

If in the Philippines, Why Not in China?

Rev. G. W. Hinman, of Fuchau, writes:

“With the present opportunity for the Christian world to meet China's demand for instruction, it is noteworthy how Americans are meeting their responsibilities for the education of the Filipinos. In the year 1901-02 there were sent to the Philippine Islands 1,074 American teachers—real missionaries, tho not intended to be teachers of religion—and ever since a force of about 850 has been maintained. The Protestant churches of the world maintain in China at the present time 2,685 missionaries, not including wives. The population of the Philippine Islands is about 7,500,000, and instruction is provided for 400,000 Filipino school children, an average of 470 pupils for each American teacher.

“There are 415,000,000 people in China for whose physical, moral, and

spiritual salvation 2,685 are provided—preachers, doctors, and teachers, about 155,000 for each one. The United States Government appropriated \$1,020,500 for the salaries of its 850 American teachers in the Philippines in 1904-05, and the Protestant churches of the world appropriate \$1,000,000 each year for the support of their 2,685 representatives in China. If the churches of the world were as wise and as conscientious in responding to the opportunities in China as is the American nation in the Philippines, the Far Eastern problem would shortly be settled. Why should not such a real, Christian business undertaking be made?"

Griffith John's Illness

We regret to learn that Dr. Griffith John returned to China, only to be prostrated by illness which has proved serious enough to postpone his resumption of missionary work indefinitely. Rev. C. G. Sparham, writing from Hankow, says:

On my return from Hwangpi I was sorry to find Dr. John in bed and far from well. He had paid a Friday-to-Monday visit to Hiau Kan, my wife accompanying him; he had been very well and happy on the Friday and until Saturday evening, when he retired early feeling unwell. He preached, however, on Sunday morning, and kept quiet the remainder of the day. Dr. Fowler traveled into Hankow with Dr. John and Mrs. Sparham. He is better again, and is able to sit up for a little to-day.

In a later letter Mr. Sparham says:

Dr. John is slightly better, and came down-stairs for the first time yesterday. The doctors tell him that he must not attempt work at present, and that he must go very cautiously when he does begin.

The Social Overturning in Korea

The new order of things in "New Korea" is described in a recent letter from one of our missionaries at Seoul:

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the governor of Chemulpo. Many prominent men and

women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher class guests present was a prince who sat beside his wife, one of the ladies-in-waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea.—*World-wide Missions.*

A Korean Missionary

Sixteen years ago, when Rev. S. A. Moffett went to Pyeng Yang, Korea, one of the men who stoned him in the streets was Yee Kee Pong. When the first ministers of the Korean Presbyterian Church were ordained last September at Pyeng Yang, Rev. Yee Kee Pong was one of the number. He was immediately set apart as a missionary to the island of Quelpart, which is directly south of Korea. The 100,000 inhabitants of the island are destitute of the Gospel. In connection with the setting apart of Yee Kee Pong a thank-offering was taken by the Korean Church for his support. This is one of the many evidences of the work of grace in Korea, the genuineness of which is shown in the missionary spirit which moves them to send one of their own number to a people who need the Gospel.

Notes from Pyeng Yang

Christmas eve Mr. McMurtrie reached Pyeng Yang, and when he heard nearly two thousand Korean men sing "Jesus shall reign where'er the sun" to the same tune our forefathers used on the Scottish hillsides and which crooned me to sleep as a youngster," he says, "it made the blood course in my veins." He heard another thing. A man asked for prayer because he was trying to give up the use of tobacco and, the leader putting the inquiry, seventy-five men rose to their feet to testify that, at

some period, they all had given up smoking.—*Woman's Work*.

The Japanese Baby

Wm. T. Ellis in an article in the *Christian Endeavor World* speaks thus of "The Commonest Sight in Japan":

The country fairly swarms with babies. I passed a group of ten children, none of whom could be more than six years of age. On the backs of four of them were borne younger babies; only two of the youngsters were without human burdens, and they may have been playing hooky from their fraternal responsibilities. One evening I saw a three-year-old child playing in the village street, and on her back was bound a baby which an authority on babies assured me could not be more than ten days old. Even its head had to be strapped up, which is seldom done after the baby is a month old.

So the poor infants are carried about all day, while their bearers make mudpies or romp and play, the little heads bobbing up and down in a neck-breaking manner, while the pitiless sun streams down into unwashed eyes, affording an additional cause for the sore eyes and blindness with which many Japanese are afflicted.

AMERICA

Christian Activity not Diminishing

The Congregationalist makes a point which is worth taking into account in estimating the tendency and status of religion. It says the report of the United States Commissioner of Education is often quoted, showing that since 1880 the increase of students of theology is 41 per cent, of medicine 126 per cent and of law 256 per cent, and adds: To give these figures their proper significance there should be added to the students of theology those in training schools of various forms of religious service to which they expect to devote their lives. If the secretaries and other salaried officials of the Y. M. C. A., of social settlements, brotherhoods and organizations for moral reform had been tabulated for the last forty years, it is quite possible that the percentage of men engaged in the profession of teaching and helping mankind to religious living—a profession once limited to the

ordained ministry—would be found to have increased as rapidly as the others with which it is compared.

The Tract Society's Foreign Work

At the recent annual meeting of the American Tract Society, the eighty-third, the fact was emphasized that this organization is really doing much work in foreign lands. The publications issued abroad by the aid of the society during the year include tracts, Scripture commentaries, hymn books, Bible helps, catechisms and other forms of Christian literature. These were printed in Arabic, Syrian, Telugu, Chinese and other languages. These publications aggregated over 40 different titles, and were issued at various mission stations in Turkey, Syria, India, China and elsewhere. By the aid of the appropriations over 5,000 different publications have been issued at foreign-mission stations in 174 languages, dialects and characters. The receipts for the year from donations, legacies, interest, sales, etc., amounted to \$188,914, and from rents in the Tract Society Building, \$171,774. It is a great Christian missionary agency, sending out in many languages "leaves which are for the healing of the nations."

Cooperation in Work for Foreigners

Five of the leading churches of Chicago—Baptist, Christian (Disciple), Congregational, Methodist and Presbyterian—have united, by means of an interdenominational council, to consider the needs of the immense foreign population of that city, the best methods of reaching them with the Gospel, and the practise of comity in the establishment of missions and church organizations. Well may we bid them Godspeed in their experiment, tho well may we wonder that an undertaking so thoroughly sensible and Christian has been so long delayed. We may also put the pertinent question, if in Chicago, why not also in all our cities great and small, in all our country fields, and in every locality throughout the boundless for-

eign field? Christian comity has never yet found the place which it ought to hold among the fundamental virtues of all who call themselves disciples of Jesus.

A Coming Boston Campaign

The Layman's Missionary Movement and the foreign mission boards of the United States have joined forces for a great campaign in Boston next November 8-15. Plans are being made to concentrate upon this city for eight days the leading missionary speakers and workers of all denominations. Possibly one hundred special speakers will engage in this campaign. The churches will be asked to give the right of way to foreign missions for this period, the purpose being to persuade the churches materially to increase their gifts to the foreign work. A definite objective in benevolence will be sought for each church, for each denomination, and for the entire city. Incidentally several other objects will be attained. The means to be used are: placing strong missionary advocates in all the pulpits of Greater Boston; a great banquet in Tremont Temple; a men's mass-meeting to consider Christian stewardship; a gathering for the official boards of all the local churches; a gathering of leaders of young people's organizations; a great meeting for women; meetings for students in the colleges and universities; institutes for the study of practical methods; noonday prayer-meetings led by men of national reputation; and, finally, a meeting on Sunday night in Symphony Hall at which representatives of local churches will report as to what they mean to attempt in the way of contributions for missions.—*Congregationalist*.

Medical Opportunities for Missionaries

The Battle Creek (Michigan) Sanitarium announces that arrangements have been made to provide board and rooms with medical treatment for returned missionaries at the nominal charge of five dollars a week—and operations are performed free of cost. During the summer months, when the

Sanitarium is crowded, missionaries not requiring actual medical or surgical care will be received at Mountain Rest, Goshen, Mass. (1,500 feet above sea level), at the same charge.

Dr. George Dowkontt, the author of "Murdered Millions," who has been for thirty years engaged in medical mission work, chiefly in New York City, will aid in the care of missionaries and in the training of students.

The American Medical Missionary College (Seventh-day Adventist), founded in 1895 by Dr. J. H. Kellogg, of Battle Creek, is located in Chicago, but the students spend some time at Battle Creek to take advantage of the opportunity afforded there for practical training.

The courses in instruction given in the college consist of—

1. A full medical course of four years, with legal qualification and diploma as Doctor of Medicine.
2. A post-graduate course of three months for outgoing or returned medical missionaries, including tropical diseases, etc.
3. A limited course of six or nine months for non-medical missionaries, including medical and surgical emergencies, etc.

Our Neighbor—The Negro

The Louisville *Christian Observer* prints a sermon on this theme which was preached before the General Assembly of the Presbyterian Church, South, by Rev. J. R. Howerton, the retiring moderator. Based upon the parable of the Good Samaritan, from first to last it was an earnest plea for Christian treatment in behalf of the negro, with these the concluding words:

Brethren, for the sake of our Southland, that the blot of an un-Christian race hatred may be wiped from her escutcheon; for the sake of our children that they may be saved from the horrors of a race war; for the sake of our Christian fathers and mothers, who loved their slaves next to their own kin; for the sake of our Southern Church, that she may win these souls as stars in her crown; for the sake of the immortal souls of our own Southern negroes; for the sake of the dark continent of Africa, that it may

be won for Christ through them, for the sake of Christ's kingdom, that its prophecies of universal dominion may be fulfilled; for the sake of our Lord Himself, that He may see the fruit of the travail of His soul for these people and be satisfied, I plead to-day. And when in answer to the question, Who is my neighbor? I repeat, "This poor black man," may God's Spirit bring the response from every heart, like the sound of a great AMEN!

Booker Washington's Achievements

Tuskegee has just passed its twenty-seventh anniversary, with unmistakable signs of prosperity on every side. The school attendance last year reached almost 2,000. Of these 1,621 were boarding students; 1,085 were men, and 536 women. They came from 28 States and Territories, and from 21 foreign countries, including the West Indies, Central and South America, Africa and Japan.

The Laymen Astir in North Carolina

One day not long since a day's campaign was held in Wilmington, with these among the results: The men present decided to double the offerings for foreign missions in the city, and began at once to secure pledges. A Methodist church, which gave but \$250 last year, raised \$1,300 at an evening service. An Episcopal church decided to advance from \$1,200 to \$2,500, half of which sum is already pledged. The Presbyterians, who averaged \$4.88 per member last year, voted to double this amount. One congregation has asked to have an entire station in China assigned to them, with a population of about 250,000, promising to furnish whatever workers and buildings are required. And one person is seriously considering the question of taking another district, paying for all the work, at a probable cost of at least \$10,000 per annum.

The South as a Leader

The South is taking the lead in the great battle against the liquor traffic, a splendid example in righteousness. As a Southerner has proudly written, which we quote from the *Southern Workman*: "No one will deny to

Southern patriotism the right to rejoice over the coming fact that the prohibition statecraft, which is probably to affect the whole world in the end, has come to its revelation of power in the Southern States of America and at the hands of the Southern people. There is another aspect of the situation which is inspiring to those who take the South to heart. It is that at last the Southern people are coming into a position of moral leadership in the nation.

Twenty-nine Nationalities in One Mining Camp

The population of the small Alaskan town of Douglas is made up of Aleuts, Americans, Australians, Austrians, Belgians, Brazilians, Canadians, Chinese, Danes, English, Finlanders, French, Germans, Greeks, Herzegovinians, Hungarians, Indians, Irish, Italians, Japanese, Norwegians, Poles, Russians, Scotch, Swedes, Swiss, Syrians, Turks, and Welsh, and representatives of all of these have been at the church services.—*Alaskan Missionary*.

Dr. Grenfell's Escape

The statements which follow are taken from a letter written by the Doctor to the *Montreal Witness*:

A sick call having come of a pressing nature to a lad some 60 miles to the south, whose life I thought hung on the issue, I left at once with a light komatik and a good fast team of dogs. Familiarity with ice led me to venture across a bay eight miles in width, on loose ice, prest in by a northeast wind. But before I had landed on the other side, without a moment's warning the wind veered suddenly off the land and blew hard. The ice promptly went all abroad, and with my dogs and komatik I equally promptly disappeared into what is known as "lolly"; that is, thick, pounded ice, exactly like porridge, with no big pans and no clear water. I was able to cut the dogs adrift and work along a trace to a small piece that floated me, where I discarded all unnecessary clothing and went in again in an attempt to reach shore. One might as well try to swim through an Irish peat bog as through lolly ice, and I shortly ended up on a small twelve-foot pan, on to which I hauled my eight dogs, and on this I drifted to sea before the strong breeze. One had to get

shelter or be frozen. So, tho it felt like murder, I stabbed three of my large dogs and borrowed their coats. At night I piled up the frozen carcasses for a windbreak. It was not exactly warm, as, of course, I was wet through, so that I was not sorry to be picked up next day by what seemed to me to be a veritable miracle, and so to get off with only a few insignificant frost bites.

How the Catholics Helped

An Episcopal missionary writes from Brazil:

The indirect influence on the Roman Church, awakening it from its sloth and negligence of the people, should not be unmentioned. As an instance of this, the city of Rio Grande, with 20,000 people, had only two Roman priests in 1891, when our Church was just beginning its operations there, and there were not seventy-five persons to partake of the communion at the mass on Easter day. Now, since we have in that city a beautiful church building, a congregation of 300 or 400 people, 150 communicants, flourishing Sunday-schools, and many parish organizations, the Romanists have awakened. They have now fifteen or twenty priests, two large schools, and many other organizations, all founded since our Church began its career. The priests are more careful to instruct and to care for their own people.

AFRICA

The Largest College in Africa

Rev. J. R. Alexander of the United Presbyterian Mission in Egypt, writes as follows in the *United Presbyterian*:

Our college in Egypt is unique in all the Orient in that it consists of two schools—the Training College for young men and the Pressly Institute for young women. The enrolment of the college through these two schools for 1907 was 1,085. It has thus become the largest Protestant college in Africa. Its sons and daughters are engaged in positions of trust and influence from Alexandria to Khartum, and from Khartum to the Great Lakes. We now have a staff of 24 members, all graduates of our own college or of American colleges and universities, giving their whole time to the work of the college. We are glad to report that two permanent missionary professors have been added to our faculty during 1907, C. S. Bell, of Monmouth College and Chicago University, and C. P. Russell, an alumnus and post-graduate student of Princeton University. Our staff of permanent missionary professors now consists of 4 members, 2 of

whom being beginners are compelled to give their time largely to the study of the Arabic language.

In our native church are 46 ordained ministers, all but three were students of Assiut College; there are 15 licentiates, all but one are sons of the college; there are 12 theologues, all are graduates of the college. Of the present class of 11 students 6 will enter the theological seminary at its opening next fall. Most of the 300 male teachers in the Protestant schools in Egypt have been trained at Assiut. The college has also prepared thousands of men who, without finishing its course, have gone into other employments in Egypt and the Sudan filled with a higher ideal of life and its duties, better fitted to resist temptation and to do the right.

Work of the North Africa Mission

This English organization, as its name indicates, confines its work almost wholly to the region lying between the Mediterranean and the Great Sahara, and has workers in Morocco, Algiers, Tunis, Tripoli and Egypt. The field is a hard one, the population being almost wholly Mohammedan. Medical work and school work are prominent, and visits to the homes; the missionaries are largely women. A few cases of sound conversion have occurred.

By the medical work, by itinerating journeys and the book depots an ever-widening circle has been reached with the Gospel message; by the many classes and schools, as in Tangier, Tunis, and Shebin-el-Kom, and in the excellent Carpet Industrial School under Miss Day at Cherchell, many have been carefully taught and influenced; and an addition has been made to the number of converts who are being actively employed, the Moorish convert at Susa having become depot-keeper, and two young Kabyles in Djemaa having been engaged as native helpers.

How Islam is Advancing

The following account of Mohammedan aggression in North Africa is extracted from an article by Rev. T. Broadwood Johnson, in the June number of the *Church Missionary Review*. There is certainly a challenge in it to Christian enterprise and zeal:

Mohammedan North Africa is advancing surely and steadily southward across the Sahara, which is no longer

the barrier it once was. Instead of being an unbroken desert, as once thought, it is now known to contain teeming pagan tribes. A great range of mountains has hitherto proved an obstacle to advance, and Mohammedanism has been kept in check; but with the partition of Africa among the powers of Europe has come a new danger. The old mountain passes are being crossed by roads, and the existence of a protective government is encouraging a new activity. The Koran is being brought down among the pagan tribes and is prevailing. When once claimed by the Moslems, these tribes will be ten times more difficult to reach with the Gospel. A traveler tells of encountering a tribe who meet regularly for prayer, and the burden of their petition is: "O God, we know that thou art holy and we want to worship thee, but we do not know how. We are in darkness. Send us light." And these must soon be enveloped in the advancing wave of Mohammedanism from the north.

The Women of Egypt

An Egyptian girl student—a Moslem, be it remembered—has just taken her B.A. degree. She is the first Egyptian woman to gain the distinction; but she will probably not long be the only one, for already there are seven government schools for girls, staffed by trained women teachers, from the Women's Normal School at Boulak. The women of Egypt are thus beginning to regain the free and honored position which they enjoyed more than two thousand years before the time of Christ. Then woman was the mistress of the house. She inherited equally with her brothers, and had full control over her property. According to M. Parteret, she was "judicially the equal of man, having the same rights, and being treated in the same fashion." She could also bring actions and even plead in the courts. She practised the art of medicine, and as priestess had authority in the temples. To crown all, as queen, she was often the highest in the land. —*Christian Life.*

Roman Catholic Missions in German Africa

At the last meeting of the missionary "Society of German Roman Catholics for Africa," held in Cologne, Dean Hespers gave a report of the

work done in the German colonies in Africa. Ten Roman Catholic missionary societies sustain 171 main stations and a large number of out stations in the German colonies in Africa. These stations are under the care of 593 missionaries (priests and brothers), and 243 sisters, who are assisted by more than 1,000 native helpers.

In the same German colonies there are at work the following Protestant forces: 250 ordained missionaries, 85 physicians, teachers, and other lay workers, 189 wives of missionaries, and 61 unmarried lady workers, together with more than 1,000 native helpers. These forces occupy 163 main and 1,140 out stations.

Thus, a total of 836 Roman Catholic missionaries and of 585 Protestant missionaries are at work in the German colonies in Africa. Since the Roman Catholics commenced work in almost all the colonies later than the Protestants, it is very apparent that they are more zealous and energetic in that part of the world.

A Press Correspondent on Kongo Missions

An independent testimony which appeared in a recent number of the *Missionary Herald*, organ of the Baptist Missionary Society, deserves to be remembered, for use when the vague generalities about missionary luxuries are indulged in by ill-informed or prejudiced critics. It is that of Mr. Edgar Wallace, a press correspondent, and it relates to the missionaries on the Kongo. He wrote:

What the missionaries have done I can see with my eyes, and seeing, I am prouder of my country and my countrymen and women than ever I have been before. No battle I have witnessed, no exhibition of splendid courage in the face of overwhelming odds, has inspired me as the work at these outposts of Christianity.

I say this in all sincerity, because my sense of proportion is sufficiently well adjusted to allow me to judge rightly the value of the work. And I do not especially refer to the work of the Kongo Balolo Mission. I speak as enthusiastically of the Baptist Missionary Society and the other missions of the Kongo.

Somebody down the river told me that there was a difficulty in getting men and women for the missionary work in Kongoland. Speaking frankly as a man of the world, I do not wonder. I would not be a missionary on the Kongo for £5,000 a year. That is a worldly point of view. I do not think it is a very high standpoint. It is a simple confession that I prefer the "flesh-pots of Egypt" to the self-sacrifice and devotion that the missionary life claims.

Mission Schools in Natal

Mr. LeRoy reports that the Zulu Mission now controls the educational situation in Natal as it never did before. By raising their standard of admission and enlarging their courses of study the American Board schools have forged ahead. At Jubilee Hall 93 students were enrolled last term, overcrowding the accommodations. The government inspector tells the American Board missionaries that they have the educational work in their own hands. A recent offer to teach type-writing, bookkeeping, etc., if a boy could be found who would bind himself to stay three years for such instruction, so that he might give adequate service in return, brought 17 candidates who had obtained their parents' consent.—*Missionary Herald*.

Zulu Ministers Coming to Their Rights

One matter which has caused much irritation in Natal between our Zulu churches and the colonial government has been satisfactorily settled. On April 4 a letter was received from the government stating that licenses empowering them to perform the marriage ceremony had that day been dispatched to all the native ministers of our Zulu mission who had applied for them, who are thus qualified to fill all the services that ordinarily devolve upon Christian ministers, and the people do not need to go outside of their own churches to have their marriages legalized.—*Missionary Herald*.

MISCELLANEOUS

A Woful Comparison

The whole Christian world of 150,000,000 contribute only some \$17,000,000 for missions, while in the State of New York, with less than 8,000,000

population, about the same amount is expended every year in license for the privilege of selling liquor, not for the liquor itself. Taking in Germany it is stated that the average contribution to missions is only five and a quarter cents per capita, while the money expended per head for beer alone is seven dollars and twelve dollars for wine, whisky and beer together. The total incomes of British missionary societies is nearly \$9,000,000 while the people of Great Britain lay aside in savings nearly \$5,000,000 a day. Thus more is accumulated in two days than is given to foreign missions in a whole year.

A Remarkable Semi-Centennial

From the coral island of Apaiang, one of the Gilbert Group, five thousand miles southwest of San Francisco, the mail has just brought news of a remarkable celebration last November.

The American Cyclopaedia said of those islanders in 1859: They "are sullen, passionate, cruel, treacherous, . . . fond of war, . . . eat human flesh occasionally." In November, 1857, the Rev. Hiram Bingham and wife landed at Apaiang, and began their work by reducing its language to writing.

The semi-centennial of this event was commemorated by 30,000 Gilbertese Christians, whose pastors were trained in the schools founded by Dr. Bingham, with the aid of the books prepared by him and Mrs. Bingham. Six more native pastors were ordained at the recent jubilee. Every year there is a demand for some 2,000 books in Gilbertese. The islanders have purchased some 11,000 copies of Mr. Bingham's translation of the Scriptures.

A touching letter of thanksgiving, recording what he had done for them since the time when "the minds of the people were very dark," was dispatched to the veteran missionary by the churches assembled at the jubilee. Since 1875, the climate of Apaiang having become no longer endurable, Dr. Bingham has resided at Honolulu, still prosecuting literary work for the Gilbertese.—*The Outlook*.

FOR THE MISSIONARY LIBRARY

IN THE VALLEY OF THE NILE. By Charles R. Watson. 236 pp, 16mo, with map and 13 illustrations. Fleming H. Revell Co., New York. 1908.

This is the second book on Egypt and Christian missions in the Nile Valley prepared by Dr. Watson. His former handbook, "Egypt and the Christian Crusade," was written for a narrower circle, and was specially intended as a text-book for those interested in the work of the United Presbyterian Church. This volume treats more fully and broadly the story of early Christianity in Egypt, the conquest of Islam, the rise and progress of modern missionary effort, and the present outlook. The treatment of the subject is fair, broad and strong. Nowhere have we seen a more complete summary of the causes that changed the once Christian Egypt into a Moslem stronghold than is given here. The author shows how Moslem preaching, taxation, legislation of an obnoxious character, bitter persecution, famine, plague, intermarriage, and Arab immigration, all together, reduced a Christian population of ten million souls to six hundred thousand! The real character of Islam in Egypt is laid bare, and also the painful neutrality of the British policy in the Nile Valley to-day. Few, if any, would deny that this policy has been pro-Moslem. A Moslem monthly magazine, the *Arafate*, in an article on the British government of Egypt, says, and seriously, "Soon the Moslems of Egypt, of the Hejaz, of Yemen, of Syria, of Persia, of Algeria, and even of Constantinople, will not wish other than to be under this government which has hitherto shown itself determined to put the law of the Koran into force. Who knows? It will perhaps be the glory of Lord Cromer . . . to resurrect Moslem law which the majority of our leaders declare, without blinking, to be utterly out of date."

Native Christians are arbitrarily excluded from several departments of government service, altho qualifying for them. Native commissioned officers are exclusively Moslem. It is

said that even in the days of Ismail more Christians were permitted advancement to the position of *omdeh* of towns and villages than to-day. In spite of superior work in government examinations, native Christians must give precedence to Moslem candidates.

Missionary effort is fully treated, and the author is generally fair in his statements. Scant justice is done, however, to the literary history of modern Egypt (see pages 90 and 91), and the foot-notes with the list of authorities are awkwardly lumped together in the appendix. But a book which has two such wonderful stories of the romance of missions, so skilfully told as are those of Faris and Ahmed, is above criticism. This is one of the most interesting missionary books of the year.

MAINTAINING THE UNITY. Report of 11th International Conference of the Evangelical Alliance. Religious Tract Society. London. 1907.

This interesting volume is very well edited. It has 400 pages of valuable matter, containing the substance of over 80 addresses, covering all aspects of Christianity, and exhibiting in a refreshing manner the essential oneness of all evangelical believers and the preciousness of the cardinal truths of the Christian faith. But this volume is more than an illustration of Christian unity. It is a report of Christian cooperation in mission work. It gives us a glimpse of the progress of vital Christianity in Russia, Germany, Holland, Switzerland, France, Spain, Italy, etc., and further East in the countries of Asia, in South America, and Africa; in fact, throughout the world. Such addresses as those of Baron Nicolai, Pasteur Appia, Bishop Hartzell, Paul Nagano, Mr. Cheng Ching Yi, may be read by those who could not hear them; and it is especially encouraging, amid so many voices, to hear such true ring of sound faith and fervent attachment to the central truths of the inspired word, in this day of loose opinions. Here is a glimpse of God's world-wide work.

THE WORLD CALL TO MEN OF TO-DAY. Edited by David McConaughy. 8vo. 323 pp. \$1.00. Illustrated. Board of Foreign Missions of the Presbyterian Church, U. S. A., New York. 1908.

The Men's Missionary Convention of the Presbyterian Church, held in Philadelphia last February, was a memorable occasion and deserved a permanent record. The addresses were powerful and worthy of preservation. They have been edited in a way to make them attractive and useful with a topical table of contents and a full index. The call of the world, the call of God, and the past, present and coming responses of the Church are set forth by such leaders as John R. Mott, Dr. Arthur J. Brown, Rev. Horace G. Underwood, Dr. S. M. Zwemer, Mr. Robert E. Speer, Rev. Homer C. Stuntz, Mr. Silas McBee, William T. Ellis, and a host of other secretaries, clergymen, editors and laymen. This report may easily furnish ammunition and inspiration for many missionary addresses and plans for an aggressive campaign in churches of all denominations.

A LIFE WITH A PURPOSE. By Henry B. Wright. 12mo, 317 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1908.

John Lawrence Thurston, first missionary of the Yale Mission, is the hero of this memorial volume. His valor was not shown on bloody battlefields or in commercial conquests or political campaigns, but in steady perseverance, and the fulfilment of a purpose to use a life to carry out the will of God. Thurston was born in Whitinsville, Mass., in 1874, and died after a brief service as a missionary to China, thirty years later.

The story of this life is simply told, for the most part from diaries and letters—a story of child life in a New England village, a boy's life at school, a young man's experiences in college, the Yale Mission Band, training in the Theological Seminary, and pioneering for the Yale Mission in China. There is nothing striking or remarka-

ble about the young man unless it is his fidelity to work, and his earnest pursuit of high ideals. Thurston was interested in what interests boys and young men, but he was also interested in the kingdom of God, and determined to use his life not merely for self-advancement, but for something higher and broader and better and more enduring. His life story may, in a quiet way, stimulate other young men to similar nobility.

MISSIONS STRIKING HOME. By Joseph Ernest McAfee. 12mo, 127 pp. 75 cents, *net*. Fleming H. Revell Co., New York. 1908.

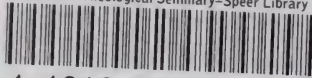
Few comprehend the length and breadth, the depth and height of the term "Home Missions" in its broad sense. In America it includes carrying the Gospel and its by-products to every nationality of Europe, to negroes, Indians, Eskimos, Chinese, Japanese, Hindus and Syrians, and white settlers in cities, rural districts, mountains, mines and lumber camps and pioneer territory. No one can overestimate the importance of home missions for the welfare of our country or for the redemption of the world. Mr. McAfee was born and brought up in Home Mission territory, and his heart and mind have been fired with missionary enthusiasm. In these addresses he gives stirring clarion calls to the spiritual conquest of the West and the winning of the immigrants. He shows the need of the simple Gospel and the reflex influence of home missions on American homes. He shows the danger of neglecting this work but at the same time truly says: "We will never be scared into doing our duty by the spiritually neglected. If we wait to minister cleansing to the unclean until we are forced into it by the jeopardy of ourselves becoming befouled, that ministry will be shamefully delayed. Let us not preach the Gospel for the menace of not doing so, but let us rather share with God His glorious enterprise."

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